A DISCOVRSE OF THE DAMNED ART *OF WITCHCRAFT; SO FARRE* forth as it is reuealed in the Scriptures, and *manifeſt by true experience.*

FRAMED AND DELIVERED BY M. WILLIAM PERKINS, IN HIS ORDINARIE COVRSE *of Preaching, and publiſhed by* THOMAS PICKERING *Batchelour* of Diuinitie, and Miniſter of Finchingfield *in Eſſex.*

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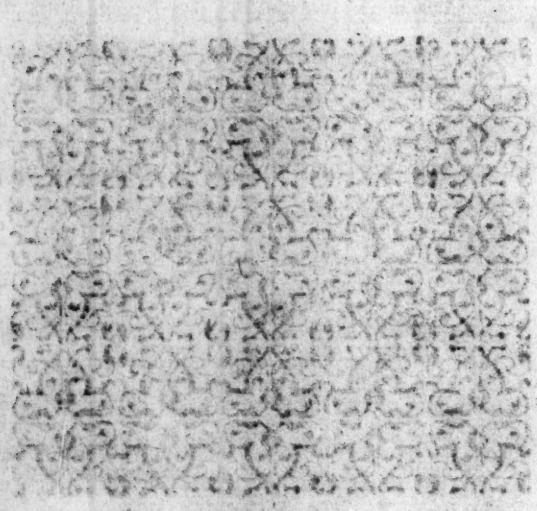

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TO THE RIGHT
HONOVRABLE SIR EDVVARD COOKE
Knight, Lord cheife Iuſtice of his Maieſties *Court of Common Pleas*;
Grace and Peace.

RIght Honourable: The word of God that onely Oracle of truth, hath pointed out the Enemie of mankinde, by his proper Characters, in ſundry places. Our Sauiour tearmes him, the [a] *Prince of this world*; and [b] *Murtherer from the beginning*. *Peter* compares him to a [c] *roaring Lyon*, that rangeth abroad in the earth, *ſeeking whom he may deuoure*. His attempts in regard of their qualitie, are called [d] νοήματα, ſubtile and deep deuiſes; yea [e] μεθοδείαι, plots exquiſitely contriued, and ſo orderly framed, as it were in Methode. The meaning of the holy Ghoſt in theſe and ſuch like attributes, is to expreſſe that meaſure of policie and power, which Satan hath reſerued vnto himſelfe euen in the ſtate of his Apoſtacie, improoued by long experience, and inſtantly practiſed vpon the ſonnes of men, that he might ſet vp in the world, a ſpirituall regiment of ſinne, as a meane to encounter the kingdome of grace, and (if it were poſſible) to bring the ſame to ruine. To forbeare inſtances of open force made againſt God and his Church by other courſes, for the compaſſing of his deſires; how skilfully he works his owne aduantage, by ſecret oppoſition, in the exerciſe of that curſed Art, which is the ſubiect of the preſent Diſcourſe, is a point not vnworthy your Honourable conſideration.

a Ioh.12.31.
b Ioh.8.44.
c 1.Pet.5.8.
d 2.Cor.2.11.
e Eph.6.11.

The Power of this Prince of darkenes, beeing aboue the might of all ſenſible Creatures, and euery way ſeconded by the greatneſſe of his knowledge and experience, manifeſteth it ſelfe herein, for the moſt part, by workes of wonder, tranſcendent in both ſexes; ſometime in matter of Diuination, ſometime by Inchantment, ſometime by rare ſleights and deluſions; otherwhiles by hurting, by curing, by raiſing of Tempeſts, by ſpeedy conueiance and tranſportation from place to place, &c. and all to purchaſe vnto himſelfe admiration, feare, and faith of the credulous world, which is vſually carried away with affectation & applauſe of ſignes and wonders. His policie, adpeareth in a wiſe and exquiſite manner of framing and conceiuing both his practiſes and grounds; the one to procure credit and intertainement; the other that he may not faile of his purpoſe, but proceede vpon certainties.

Touching the manner of his practiſe. He ſtands reſolued, that the world hath taken notice of him to be [f] *a lyar, and the father thereof*: and therefore if he ſhould offer to ſpeake in his owne language, or informe an Art by rules of his owne deuiſing; hee might happily incurre ſuſpition of falſhood. Hereupon he compoſeth his courſes μιμητικῶς, by way of counterfeit and imitation, not of the actions and dealings of men, but of the order of Gods owne proceeding with his Church; holding it a ſure principle in policie, That actions will be much more effectuall, when they bee framed after the beſt preſidents, then when they are ſuted to the direction of meaner examples. To this purpoſe, as God hath made a Couenant with his Church, binding himſelfe by promiſe to bee their God, and requiring of them the condition of faith and obedience; ſo doth Satan indent with his Subiects by mutuall confederacie, either ſolemnly or ſecretly; whereby they bind themſelues on the one part to obſerue his Rules, and he on the other to accompliſh their deſires. Againe, God giues his Word, the Interpreter of his Will, and his Sacraments, the

f Ioh.8.44.

ſeales of his promiſes, to which beeing rightly adminiſtred and receiued, he hath tied his owne preſence, and the worke of his grace in them that beleeue. Anſwerably to this, the Deuill giues a word of direction to his inſtruments, and addeth vnto it, Charmes, Figures, Characters, and other outward Ceremonies, at the vſe whereof he hath bound himſelfe to be preſent, and to manifeſt his power in effecting the thing deſired. Furthermore, God hath reuealed his will to the Patriarchs, Prophets, and Apoſtles, by familiar[a] conference, by[b] dreames, by[c] inſpiration, by[d] trances: In the ſame manner, Satan hath his Diuiners, and Soothſayers, his Pythoniſſes, his Caſſandraes, his Sybilles, to whome hee maketh knowne things to come, by familiar preſence, by dreames, &c. To conclude, God had in the Olde Teſtament his Temple at Ieruſalem, yea his[e] Oracle, from whence he ſpake, and gaue the anſwer vnto Moſes: So of auncient times, the Deuill erected his Temple at* Dodona, and Delphos, whence he gaue his anſwers, for the ſatisfaction of the ſuperſtitious Heathen. Yea, and at this day, as the Miniſters of God doe giue reſolution to the conſcience, in matters doubtfull and difficult: ſo the Miniſters of Satan, vnder the name of wiſemen, and wiſe-women, are at hand by his appointment, to reſolue, direct, and helpe ignorant and vnſetled perſons, in caſes of diſtraction, loſſe, or other outward calamities.

Now the Grounds whereupon he buildeth his proceedings for certaintie, are cunningly gathered from the diſpoſition of mans heart, by naturall corruption, and that in three ſpeciall inſtances. Firſt, he knowes that Man naturally out of the light of grace, hath but[f] *a meere ſoule*, indued onely with ſome generall and confuſed notions; and as for matters of deeper apprehenſion touching God and heauenly things, there is a vaile of ignorance and blindneſſe drawne ouer the eyes of his minde. Whereupon, though hee be apt to knowe and worſhip a God, and learne his will, yet for want of information by the word, he is prone to erre in the practiſe of his notion. Here Satan applyes himſelfe to mans meaſure and at his owne will, drawes the minde into errour, by his deluſions and impoſtures. This made the[g] Samaritans in the Old Teſtament, and the ſuperſtitious[h] Athenians in the Newe, to worſhip *an vnknowne God*, that is, the[i] Deuill. Hence it was, that the greateſt Clerkes of Greece,[k] *Thales*, *Plato*, and the reſt; for want of a better light, ſought vnto the Wizzards of Egypt, whom they called Prophets, men inſtructed by Satan in the grounds of Diuination. And of this ſort were Iannes and Iambres mentioned in the[l] Scriptures. Hence it was alſo that the auncient Heathen, hauing[m] *no lawe and Teſtimonie from God*, inquired at Soothſayers, and murmuring Inchanters; others betooke themſelues in matters of doubt and difficultie, to the olde Oracles of[n] Iupiter Ammon in Libya, of[o] Iupiter Dodonæus at Dodona in Epirus; of[p] Apollo at Delphos, of[q] Iupiter Trophonius in Bœotia, and the reſt; where the Deuill gaue the anſwer, ſometimes one way, and ſometimes another. Secondly, Sathan by obſeruation perceiueth that man vpon a * weake and ignorant minde, is prone ſuperſtitiouſly to dote vpon the creatures, attributing ſome diuine operation or vertue to them, without any ground of Gods word, or common vnderſtanding: and conſequently diſpoſed to worſhip God in ſome worke of man, or to ioyne to the ſame worſhip the inuentions of man, which he hath not commaunded. Vpon which ground he made the Heathen to dote vpon their wiſemen, *to regard*[h] *Soothſayers, and them that wrought with Spirits.* The Chaldean[i] Philoſophers renowned for their ſuperſtitions and Magicall courſes, to make the Heauens, *fatalium Legum tabulam*, aſcribing that to the vertue of the Starres, which was knowne and done by Satanicall operation: The Magicians of Perſia, to admit of corruptions in their auncient good learning, and to giue themſelues, vpon the reading of the fabulous writings of the Chaldean Sorcerers, to the ſtudie of vnlawfull Arts inuented by themſelues, both before and after the times of Daniel the Propher: Laſtly, the auncient Romanes vpon a ſuperſtitious dotage, neuer to vndertake any buſineſſe of waight, *niſi auſpicatò*, vnleſſe they had lucky conſent and warrant from the Colledges of their Augurers, erected by *Romulus*. Thirdly, there is a naturall Diſtemper in the minde of man, ſhewing it ſelfe in theſe particulars, That he cannot indure to ſtand in feare of imminent danger: That he ſwells in a high conceit of his owne deſerts, eſpecially when he is in lower eſtate then he would be: That he will not beare a wrong done without reuenge: That he reſts not ſatisfied with the meaſure of knowledge receiued, but affecteth the ſearching of things ſecret, and not reuealed. When the minde is poſſeſſed with theſe troubled paſſions, with care to helpe it ſelfe; then comes the Deuill, and miniſtreth occaſion to vſe vn-

lawfull

a Gen.18.17.
b Num.12.6.
c Amos 3.7.
d Act.10.10.

e Exod.25.22 Num.7.8.9.
* Herod. Euterp.

f 1.Cor.2.14. ψύχικος.

g 2.Kin.17.29 Ioh.4.22.
h Act.17.23.
i 1.Cor.10.20
k Diog.Laer. lib.1.in Thal. epiſt.ad Phericid.& l.3. Strabo Geog.l.17.
l 2.Tim.3.8.
m Iſa.8.19.20
n Diod.Sic. l.17.Plin.l.5. c.5.
o Herodot. Euterp. Strab.Geog. l.16.ex hom. Odyſſ.ξ.
p Pauſan.in Phocicis. Herod Euterp. Strabo Geog.l.9.& l.16.
q Pauſan.in Bœoticis. Strab.Geog. lib.9.
* Omnis ſuperſtitio imbecilli animi atque anilis eſt.Cic.de Diuin.
h Leu.19.31.
i Clem.Al. ſtrom.l.6. Strabo.Geo. lib.15. Dan.2.2. Matth.2.1.

lawfull meanes in the generall, and forceth the mind by continuall ſuggeſtion, to determine it ſelfe in particular vpon his owne crafts. It was the caſe of [k]Saul, and of [l] Nebuchadnezzar. It cauſed many of the Heathen Philoſophers, to goe from Athens to Memphis, from Grecia to Syria, from men on earth to wicked ſpirits in hell, to get more illumination at the hands of the Prince of darkeneſſe. It mooued ſundry male-contented [a] Prieſts of Rome, to aſpire vnto the chaire of Supremacie, by Diabolicall aſſiſtance; yea [b] to exerciſe Magicall arts, when they were Popes: and thereby to manifeſt indeed, that they were not the true Succeſſors of Simon Peter, but heyres of the vertues of Simon that Magus, who bewitched the people of Samaria, and profeſſed to doe that by the great power of God, which he wrought by the aide and aſſiſtance of the Deuill.

k 1.Sam.28.
l Dan.2.1,2.
a Plat.in Syl. 2.&c. Faſcic.temp.
b Benno. Card.de Syl. 3. & Greg 6. Act.8.9.

If any doe thinke it ſtrange, that Sathan ſhould in this ſort oppoſe himſelfe to the kingdome of God, and maintaine his owne principalitie, by ſuch vngodly arts and exerciſes; They muſt knowe, that this and all other euills come to paſſe euen by the will of God, who hath iuſtly permitted the ſame: To punith the wicked for their horrible ſinnes: as Saul for his wickedneſſe: To auenge himſelfe vpon Man for his ingratitude, who hauing the truth reuealed vnto him will not beleeue or obey it: To waken and rouze vp the godly, who are ſleeping in any great ſinnes or infirmities: Laſtly, to try and prooue his people, whether they will cleaue to him and his word, or ſeeke to Sathan and wicked ſpirits.

Auguſt.Enchyrid.cap. 95. & 96.
1.Sam.18.
2.Theſſ.2. 10,11,12.
Deut.13.3.

Now from the conſideration of the premiſſes, we conclude it a neceſſarie thing for the Church and people of God, to be acquainted with the dealing of Saran in this kinde, that knowing his ſubtile deuiſes, they may learne to auoid them. For which purpoſe this Treatiſe was firſt framed, and now exhibited to your Lordſhip. The iuſt commendation whereof, aboue others formerly divulged touching this Argument, appeareth herein, that it ſerueth to the full opening and declaration of Sarans Methode in the ground and practiſes of Witchcraft. Wherein among many other remarkeable points, it may pleaſe you to take ſpeciall notice of theſe particulars. I. That they doe groſſely erre, who either in expreſſe tearmes deny that there be Witches, or in effect, and by conſequent, auouching that there is no league between them and the Deuill; or affirming they can doe no ſuch miraculous workes as are aſcribed to them. The former iſſueth plainly out of the body of the Diſcourſe. And for the latter; That there is a couenant between them, either explicite in manner and forme; or implicite by degrees of ſuperſtitious proceeding in the vſe of meanes inſufficient in themſelues; is plainly taught and confirmed in the ſame. That Witches may and doe worke wonders, is euidently prooued: howbeit not by an omnipotent power, (as the * gainſayer hath vnlearnedly and improperly tearmed it) but by the aſſiſtance of Sathan their Prince, who is a powerfull ſpirit, but yet a Creature as well as they. And the wonders wrought by them, are not properly and ſimply *miracles*, but *workes of wonder*; becauſe they exceede the ordinarie power and capacitie of men, eſpecially ſuch as are ignorant of Satans habilitie, and the hidden cauſes in nature, whereby things are brought to paſſe. II. That the Witch truely conuicted, is to be puniſhed with death, the higheſt degree of puniſhment; and that by the Law of Moſes, the equitie whereof is perpetuall. Yea, euen the better Witch of the two in common reputation, becauſe both are equally enemies to God, and true religion: and it is well knowne by true experience, that all profeſſed Sorcerers, are guiltie of many moſt monſtrous impieties. III. That the Miracles of the Popiſh Church at this day, are indeed either no miracles, or falſe and deceitfull workes. Touching corporall preſence in the Sacrament, which they affirme to be by miracle: If it were true, then miracles were not yet ceaſed, but ſhould ſtill be as ordinary in the Church, as are the Sacraments. A point not onely confuted in the latter part of this Treatiſe, but alſo by teſtimony of purer Antiquitie. *Auguſtine* ſaith, *That miracles were once neceſſary to make the world beleeue the Goſpell: but hee that now ſeekes a ſigne that hee may beleeue, is a wonder, yea a monſter in nature.* *Chryſoſtome* concludeth vpon the ſame grounds, *That there is nowe in the Church, no neceſſitie of working Miracles; and calls him a falſe Prophet, that now takes in hand to worke them.* Againe, if there be a miracle in the Sacrament, it is contrary to the nature of all thoſe that were wrought, either by Moſes and the Prophets, or by Chriſt, and his Apoſtles. For they were apparant to the eye, but this is inſenſible: and therefore neither of force to mooue admiration, nor to conuince the minde of man, and make him to be-

* Reignald. Scot.Epiſt. ad Lectores. Mira vel miranda, non miracula.

leeue

leeue. As for thoſe which are pretended to be wrought by Saints, in that Church; if we make recourſe to the Primitiue times, wherein God gaue the gift, to breede faith in the Gentiles; we ſhall finde that the power of producing ſuch workes, was neuer actually inherent in the Apoſtles, but diſpenſed by them *in the name of Chriſt*. Neither was it in their libertie, to worke miracles when they would, but when it pleaſed God, vpon ſpeciall cauſe to call them thereunto. And if neither the power nor the will was in them, much leſſe is it likely to be found in any of the Saints. And for their Reliques, of what name ſoeuer, ſo greatly magnified and reſorted vnto: we denie there is any ſuch vertue in them. For they may not be thought to be more effectual then the hem of Chriſts garment, from which the power of healing the woman did not proceede, but *from himſelfe*: or, then the Napkin of *Paul*, which did not cure the ſicke, *but the power of God onely*, diſpenſed by the *hands of Paul*. Miracles therefore, auouched by them to be wrought at the Tombes and Statues of Saints, and by their Reliques and Monuments, are but meere Satanicall wonders, ſeruing to maintaine Idolatrie and ſuperſtition: and are in truth, no better then the wonders of the Donatiſtes in S. *Auguſtines* time, *aut figmenta mendacium hominum, aut portenta fallacium ſpirituum*. IV. That the light of the Goſpel purely preached, is a Soueraigne meane to diſcouer and confound the power and pollicie of Sathan in Witchcraft and Sorcerie. The word of God preached, is the *weapon* of the Chriſtians *warfare*, and *is mightie through God to caſt downe ſtrong holds*. At the diſpenſation of it by the Diſciples of Chriſt, *Sathan fell from heauen as lightening*. After the aſcenſion of Chriſt into Heauen, in the times of *Claudius Cæſar*, * the Deuill ſtirred vp ſundry perſons, who in regard of the admirable works which they did, by the helpe of Magicke and Sorcerie, were accounted as Gods, and their Statues erected and worſhipped with great reuerence. Amongſt the reſt one *Simon*, called by a kind of eminencie *Magus*, practiſing his trade with ſucceſſe, to the admiration of the multitude, was holden to be *the great power of God*: Whoſe dealing was firſt diſcouered by the light of the word, ſhining in the Miniſterie of the Apoſtles, and himſelfe conuicted with ſuch euidence of truth, to be an inſtrument of Sathan, that he was forced at length to flie out of Samaria into the Weſterne parts, as *Euſebius* recordeth in his Eccleſiaſticall Hiſtorie. By this, Chriſt the true Angell of the Couenant, *locked and bound vp Sathan for a* 1000. yeares after his aſcenſion, that he might not be ſo generally powerful in ſeducing the Gentiles, as he had been before his incarnation. But towards the expiration of thoſe yeares, when corruption beganne to creepe into the Papacie: when the Biſhops affected that Sea, and aſpired vnto it by Diabolicall Arts: when the Canons, Decrees, Sentences, Synodals, Decretalls, Clementines, Extrauagants, with other Lawes and Conſtitutions, preuailed aboue the Scriptures: then began Satan againe to erect his kingdome, and theſe workes of iniquitie to be ſet abroach.

Act.3.12.16.

Luk.8.46. Act.19.11,12.

Aug.l.de vtilitat.eccl. cap.16. 2.Cor.4.4.

2.Cor.10.4.

Luk.10.18.

* Iuſt.Mart. Apol. ad Anton.

Act.8.10.

Euſeb.Eccl. hiſt.lib.3. cap.12. Reuel.20.2.

Theſe points, together with the whole worke enſuing, I humbly commend to your Honourable Patronage, that vnder your protection they may freely paſſe to the common viewe of the world. Wherein if I ſeeme ouer-bold, thus to preſſe vpon your Lordſhip vnknowne: my anſwer is at hand; That all by-reſpects ſet a part, I haue been hereunto induced many wayes. Firſt, vpon a reuerent opinion of thoſe rare gifts of knowledge and pietie, wherewith God hath beautified your perſon, and thereby aduanced you to high place, and eſtimation in this Common-wealth: Whereof thoſe your graue & iudicious ſpeeches, euen in the weightieſt matters touching God and *Cæſar*, as alſo thoſe many learned Law-writings, haue giuen large teſtimonie. From which hath iſſued the greatneſſe of your name, both in the preſent iudgement of the world, and in future expectation. Next, out of a reſolued perſwaſion of your honourable diſpoſition, as in generall to the whole houſe of Leui, ſo particularly to thoſe, whoſe labours haue fruitfully flowed out of the Schooles of the Prophets, amongſt whome the *Author* of this Booke, in his time was none of the meaneſt. Laſtly, by the conſideration of the Argument, ariſing out of a Law Iudiciall, agreeable to the calling and qualitie of a Iudge. A Law penall in reſpect of the offence, and therefore ſutable to his proceedings, whoſe office is to heare with fauour, and to determine with equitie, to execute iuſtice with moderation. A Law of the higheſt and greateſt waight, immediately concerning God and his Honour, and therefore appertaining to him, that *ſits in the place of God*, to maintaine his right, *that hee may be with him in the cauſe and iudgement*.

Deut.1.16. 2.Chr.19.6.

By

By ſuch Motiues, I haue encouraged my ſelfe, vnder aſſurance of your Lordſhips pardon, to preſent you with that, wherein you are moſt deſeruedly intereſſed; further entreating of your fauourable interpretation and acceptance, both of the qualitie of the Worke, and of the paines of the publiſher. And thus heartily wiſhing to your Lordſhip increaſe of grace and honour, with a daily influence of bleſſing and direction from heauen, vpon your graue conſultations and employments, I humbly take my leaue, and commend you to the grace of God, by *whome doe rule all the Iudges of the earth.* Finchingfield. Octob. 26. 1608.

Prou.8.6.

Your L. in all Chriſtian dutie

to be commanded,

TH. PICKERING.

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A DISCOVRSE OF WITCHCRAFT.

EXOD. 22. 18.

Thou ſhalt not ſuffer a Witch to liue.

THis Text containeth one of the Iudiciall Lawes of *Moſes* touching the puniſhment of Witchcraft: which argument I haue choſen to entreat of, for theſe cauſes:

First, becauſe Witchcraft is a riſe and common ſinne in theſe our daies, and very many are intangled with it, beeing either practitioners thereof in their owne perſons, or at the leaſt, yeelding to ſeeke for helpe and counſell of ſuch as practiſe it.

Againe, there be ſundry men who receiue it for a truth, that Witchcraft is nothing els but a meere illuſion, and Witches nothing but perſons deluded by the deuill: and this opinion takes place not onely with the ignorant, but is holden and maintained by ſuch as are learned, who doe auouch it by word and writing, that there be no Witches, but as I ſaid before.

Vpon theſe and ſuch like conſiderations, I haue been mooued to vndertake the interpretation of this Iudiciall Law, as a ſufficient ground of the doctrine which ſhall be deliuered. In handling whereof, two things are diſtinctly to be conſidered. The firſt what is a Witch. The ſecond, what is her due and deſerued puniſhment. And both theſe beeing opened and handled, the whole meaning of the law will the better appeare.

For the firſt. To giue the true deſcription of a Witch, is a matter of great difficultie, becauſe there be many differences and diuerſities of opinions touching this point: and therefore that we may properly, and truely define a Witch, we muſt firſt pauſe a while in opening the nature of Witchcraft, ſo farre forth as it is deliuered in the bookes of the Olde and New Teſtament, and may be gathered out of the true experience of learned and godly men.

Touching Witchcraft therefore I will conſider three points.

I. What Witchcraft is.

II. What is the ground of the whole practiſe thereof.

III. How many kinds and differences there be of it.

CHAP. I.

Of the Nature of Witchcraft.

TO begin with the firſt: According to the true meaning of all the places of holy Scripture which treat of this point, it may bee thus deſcribed:

Witchcraft is a wicked Art, ſeruing for the working of wonders, by the aſſiſtance of the Deuill, ſo farre forth as God ſhall in iuſtice permit.

Sect. 1.

I ſay it is an *Art*, becauſe it is commonly ſo called and eſteemed amongſt men, and there is reaſon why it ſhould be thus tearmed. For as in all good and lawfull arts, the whole practiſe thereof is performed by certaine rules and precepts, and without them nothing can be done; ſo witchcraft hath certen ſuperſtitious grounds and principles, whereupon it ſtandeth, and by which alone the feats and practiſes thereof are commonly performed.

If it be demaunded, what theſe rules be, and whence they had their beginning, conſidering that euery Art hath reference to ſome author, by whom it was originally taught and deliuered? I anſwer, that they were deuiſed firſt by Satan, and by him reuealed to wicked and vngodly perſons of auncient time as occaſion ſerued: who receiuing them from him, became afterward in the iuſt iudgement of God, his inſtruments to report and conuey them to others from hand to hand.

For manifestation whereof, it is to be considered, that God is not onely in generall a Soueraigne Lord and King ouer all his creatures, whether in heauen or earth, none excepted, no not the deuils themselues; but that he exerciseth also a speciall kingdome, partly of grace in the Church militant vpon earth, and partly of glorie ouer the Saints and Angels, members of the Church triumphant in heauen. Now in like manner the Deuill hath a kingdome called in Scripture the kingdome of darkenes, whereof himselfe is the head & gouernour; for which cause he is tearmed *the Prince of darkenesse*, *the God of this world*, ruling and effectually working in the hearts of the children of disobedience.

Eph.6.12. 2.Cor.4.4.

Againe, as God hath enacted Lawes, wherby his kingdome is gouerned, so hath the Deuill his ordinances, wherby he keepeth his subiects in awe and obedience, which generally & for substance, are nothing els but transgressions of the very law of God. And amongst them all, the precepts of Witchcraft are the very cheife and most notorious. For by them especially he holds vp his kingdome, and therefore more esteemes the obedience of them, then of other. Neither doth he deliuer them indifferently to euery man, but to his owne subiects the wicked: and not to them all, but to some speciall and tried ones, whom he most betrusteth with his secrets, as beeing the fittest to serue turne, both in respect of their willingnesse to learne and practise, as also for their abilitie to become instruments of the mischeife, which he intendeth to others.

If it be here asked, whence the Deuill did fetch and conceiue his rules? I answer, out of the corruption and deprauation of that great measure of knowledge he once had of God, & of all the duties of his seruice. For that beeing quite deprawed by his fall, he turnes the same to the inuenting & deuising of what he is possible able, against God and his honour. Hereupon, well perceiuing that God hath expressely commanded to renounce and abhor all practises of Witchcraft, he hath set abroach this Art in the world, as a maine pillar of his kingdome, which notwithstanding is flatly and directly opposed, to one of the maine principall lawes of the kingdome of God, touching the seruice of himselfe in spirit and truth.

Ioh.4.24.

Againe, the reason why he conuaies these vngodly principles and practises from man to man is, because he findes in experience, that things are far more welcome and agreeable to the common nature of mankind, which are taught by man like vnto themselues, then if the Deuill should personally deliuer the same, to each man in speciall. Hereupon, he takes the course at first to instruct some few onely, who beeing taught by him, are apt to conuey that which they know to others. And hence in probabilitie this deuillish trade, had his first originall and continuance.

Sect. II.

In the second place, I call it a *wicked Art*, to distinguish it from all good and lawfull Arts, taught in schooles of learning, which as they are warrantable by the word of God, so are they no lesse profitable and necessary in the Church. Againe, to shew the nature and qualitie of it, that it is a most vngracious & wicked art, as appeareth by the Scriptures. For when *Saul* had broken the expresse commandement of God, in sparing *Agag* & the best things; *Samuel* tels him, that rebellion and disobedience is as the sin of Witchcraft, that is, a most horrible and grieuous crime, like vnto that wicked, capitall, and mother sinne, 1.Sam.15.23.

Sect. III.

Thirdly, I adde, *tending to the working or producing of wonders*; wherein is noted the proper ende of this art, whereby I put a further difference betweene it, and others that are godly and lawfull.

Now if question bee mooued, why man should desire by witchcraft to work wonders? I answer, the true and proper cause is this: The first temptation, whereby the Deuill preuailed against our first parents, had inclosed within it many sinnes: for the eating of the forbidden fruite, was no small or single offence, but as some haue taught, contained in it the breach of euery Commandement of the Morall Law. Amongst the rest, Satan laboured to bring them to the sinne of discontentment, whereby they sought to become as Gods, that is, better then God had made them, not resting content with the condition of men. This sinne was then learned, and could neuer since be forgotten, but continually is deriued from them to all their posteritie, and now is become so common a corruption in the whole nature of flesh and blood, that there is scarse a man to bee found, who is not originally tainted therewith as he is a man.

This corruption shews it selfe principally in two things, both which are the maine causes of the practises of Witchcraft.

First, in mans outward estate; for he beeing naturally possessed with a loue of himselfe, and an high conceit of his own deseruing, when he liues in base and low estate, whether in regard of pouertie, or want of honour and reputation, which he thinkes by right is due vnto him; he then growes to some measure of griefe and sorrow within himselfe. Hereupon he is mooued to yeeld himselfe to the Deuill, to bee his vassall and scholler in this wicked art, supposing that by the working of some wonders, he may be able in time to releiue his pouertie, to purchase to himselfe credit and countenance amongst men.

It were easie to shewe the truth of this, by examples of some persons, who by these means haue risen from nothing, to great places and

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preferment in the world. In ſtead of all, it appeareth in certain Popes of Rome, as Sylueſter the ſecond, Benedict the eight, Alexander the ſixt, Iohn 20. and the twentie one, &c. who for the attaining of the Popedome (as hiſtories record) gaue themſelues to the Deuill in the practiſe of Witchcraft, that by the working of wonders, they might riſe from one ſtep of honour to another, vntill they had ſeated themſelues in the chair of Papacy. So great was their deſire of eminencie in the Church, that it cauſed them to diſlike meaner conditions of life, & neuer to ceaſe aſpiring, though they incurred thereby the hazard of good conſcience, and the loſſe of their ſoules.

Platina de vit. Pont. in vit. Silv. 2. Baleus in act. Rom. Pont. lib. 5. & l. 6.

The ſecond degree of diſcontentment, is in the minde and inward man; and that is *curioſitie*, when a man reſteth not ſatisfied with the meaſure of inward gifts receiued, as of knowledge, wit, vnderſtanding, memorie, and ſuch like; but aſpires to ſearch out ſuch things, as God would haue kept ſecret: and hence he is mooued to attempt the curſed Art of Magicke and Witchcraft, as a way to get further knowledge in matters ſecret & not reuealed, that by working of wonders, he may purchaſe fame in the world, and conſequently reape more benefit by ſuch vnlawfull courſes, then in likelihood he could haue done, by ordinarie and lawfull meanes.

Auguſt. confeſſ. l. 10. c. 35.

Sect. IV.

Fourthly, it is affirmed in the deſcription, that Witchcraft is practiſed by *the aſſiſtance of the Deuill*, yet the more fully to diſtinguiſh it from all good, lawfull, and commendable Arts. For in them experience teacheth, that the Arts-maſter is able by himſelfe to practiſe his art, & to do things belonging thereunto, without the helpe of another. But in this it is otherwiſe; for here the work is done by the helpe of another, namely, the Deuill, who is confederate with the Witch. The power of effecting ſuch ſtrange workes, is not in the art, neither doth it flowe from the skill of the Sorcerer, man or woman, but is deriued wholly from Satan, & is brought into execution by vertue of mutuall confederacy, between him and the Magician.

Now that this part of the deſcription may be more clearely manifeſted, we are to proceed to a further point, to ſhew what kind of wonders they be which are ordinarily wrought by the miniſterie and power of the deuill.

§ 1. Wonders therefore be of two ſorts; either true and plaine, or lying and deceitfull.

A true wonder is a rare worke, done by the power of God ſimply, either aboue or againſt the power of nature, and it is properly called a *miracle*. The Scripture is plentifull in examples of this kind. Of this ſort, was the deuiding of the red ſea, and making it drie land by a mightie eaſt wind, that the children of Iſrael might paſſe through it, Exod. 14. 21. For though the Eaſt wind be naturally of great force to moone the waters, and to drie the earth; yet to part the ſea aſunder, and to make the waters to ſtand as walls on each ſide, and the bottom of the ſea as a pauement, this is a worke ſimply aboue the naturall power of any wind, and therefore is a miracle. Againe, ſuch were the wonders done by Moſes and Aaron before Pharaoh in Egypt, one whereof, in ſtead of many, was the turning of Aarons rodde into a ſerpent, a worke truely miraculous. For it is aboue the power of naturall generation, that the ſubſtance of one creature ſhould be really turned into the ſubſtance of another; as the ſubſtance of a rodde into the ſubſtance of a ſerpent. Of the like kind, were the ſtanding of the Sunne in the firmament without mooving in his courſe for a whol day, Ioſh. 10. 13. the going backe of the ſunne in the firmament tenne degrees, 2. King. 20. 11. the preſeruation of the three men, *Shadrach*, *Meſhach*, and *Abednego*, in the midſt of the hot fierie furnace, Dan. 3. 25. and of Daniel in the Lyons den, Dan. 6. 22. the feeding of fiue thouſand men, beſide women & children, with fiue loaues and two fiſhes, Matth. 14. 20. 21. the curing of the eies of the blind man with ſpittle and clay tempered together, Ioh. 9. 6, 7. &c.

Now the effecting of a miracle in this kind, is a worke proper to God onely; and no creature, man, or Angell, can doe any thing either aboue or contrarie to nature, but he alone which is the Creator. For as God in the beginning made all things of nothing, ſo he hath reſerued to himſelfe, as a peculiar worke of his almightie power, to change or aboliſh the ſubſtance, property, motion, and vſe of any creature. The reaſon is, becauſe he is the author & creator of nature, and therefore at his pleaſure, is perfectly able to commaund, reſtraine, enlarge, or extend the power and ſtrength thereof, without the helpe or aſſiſtance of the creature.

Againe, the working of a miracle is a kind of creation; for therein a thing is made to be, which was not before. And this muſt needs be proper to God alone, by whoſe power, things that are, were once produced out of things that did not appeare. The concluſion therefore muſt needs be this, which Dauid confeſſeth in the Pſalme: *God onely doth wondrous things*, Pſalm. 136. 4. that is, workes ſimply wonderfull.

But it is alleadged to the contrarie, that the Prophets in the olde Teſtament, and the Apoſtles in the new, did worke miracles. I anſwer, they did ſo, but how? not by their own power, but by the power of God, beeing onely his inſtruments, whom he vſed for ſome ſpeciall purpoſe in thoſe works; and ſuch as did not themſelues cauſe the miracle, but god in and by the̅. The ſame doth Peter and Iohn acknowledge, when they had reſtored the lame man to the perfect vſe of his limmes, *that by their power and godlineſſe, they had not made the man to goe*, Act. 3. 12.

Again, it is obiected, that our Sauiour Christ in his manhood wrought many miracles, as those before mentioned, and many more. *Ans.* Christ as he was man did somthing in the working of miracles, but not all. For in euery miraculous worke there be two things; the worke it selfe, and the acting or dispensing of the worke: the worke it selfe, being by nature and substance miraculous, cõsidering it was aboue or against the order of naturall causes, did not proceede from Christ as man, but from him as God; but the dispensation of the same, in this or that visible manner, to the view of men, was done and performed by his manhood. For example: The raising vp of *Lazarus* out of the graue, hauing been dead foure dayes, was a miracle, to the effecting whereof, both the Godhead and manhood of Christ concurred, by their seuerall & distinct actions. The manhood onely vttered the voice, and bad *Lazarus* come forth, but it was the godhead of Christ that fetched his soule from heauen, and put it again into his bodie, yea which gaue life and power to *Lazarus* to heare the voice vttered, to rise and come forth, Ioh. 11.43. In like manner, when he gaue sight to the blind, Matth. 20. 34. he touched their eyes with the hands of his manhood, but the power of opening them, and making them to see, came from his Godhead, whereby he was able to doe all things. And in all other miraculous workes which he did, the miracle was alwaies wrought by his diuine power onely, the outward actions and circumstances that accompanied the same, proceeded from him as he was man.

Now, if Christ as he is man, cannot worke a true miracle, then no meere creature can doe it, no not the Angels themselus, & consequently not Sathan, it beeing a meere supernaturall worke, performed onely by the omnipotent power of God.

§ 2. The second sort of wonders, are lying and deceitfull, which also are extraordinarie workes in regard of man, because they proceed not from the vsuall and ordinarie course of nature: and yet they be no miracles, because they are done by the vertue of nature, and not aboue or against nature simply, but aboue and against the ordinarie course thereof: and these are properly such wonders, as are done by Satan & his instruments: examples whereof we shall see afterwards.

If any man in reason think it not likely that a creature should be able to worke extraordinarily by naturall meanes; he must remember, that though God hath reserued to himselfe alone the power of abolishing & changing nature, the order whereof he set and established in the creation, yet the alteration of the ordinarie course of nature, he hath put in the power of his strongest creatures, Angels, and Deuills. That the Angels haue receiued this power, and doe execute the same vpon his commaund or permission, it is manifest by Scripture, and the

A proofe of it is not so necessary in this place. But that Satan is able to doe extraordinarie works by the helpe of nature (which is the question in hand) it shall appeare, if wee consider in him these things.

First, the deuil is by nature a spirit, and therfore of great vnderstanding, knowledge, and capacitie in all naturall things, of what sort, qualitie, and condition soeuer, whether they be causes or effects, whether of a simple or mixt nature. By reason whereof he can search more deeply & narrowly into the grounds of things, then all corporall creatures that are cloathed with flesh and blood.

B Secondly, he is an auncient spirit, whose skil hath beene confirmed by experience of the course of nature, for the space almost of sixe thousand yeares. Hence hee hath attained to the knowledge of many secrets, and by long obseruation of the effects, is able to discerne & iudge of hidden causes in nature, which man in likelihood cannot come vnto by ordinarie meanes, for want of that opportunitie both of vnderstanding and experience. Hereupon it is, that whereas in nature there bee some properties, causes, and effects, which man neuer imagined to be; others, that men did once knowe, but are now forgot; some which men knowe not, but might know; and thousands which can

C hardly, or at all be knowne; all these are most familiar vnto him, because in themselues they be no wonders, but only mysteries and secrets, the vertue and effect whereof he hath somtime obserued since his creation.

Thirdly, he is a spirit of wonderfull power, and might, able to shake the earth, and to confound the creatures inferiour vnto him in nature and condition, if he were not restrained by the omnipotent power of God. And this power, as it was great by his creation, so it is not impaired by his fall, but rather increased and made more forcible by his irrecouerable malice he beareth to mankind, specially the seed of the woman.

Fourthly, there is in the deuill an admirable quicknes, and agility, proceeding from his spirituall nature, whereby he can verie speedily & in a short space of time, conuey himselfe and other creatures into places far distant one from another. By these foure helps, Satan is enabled to doe strange workes. *Strange* I say to man, whose knowledge since the fal is mingled with much ignorance, euen in naturall things; whose experience is of short continuance, and much hindered by forgetfulnesse; whose agilitie by reason of his grosse nature, is nothing, if he had not the helpe of other creatures; whose power is but weakenesse and infirmitie in comparison of Satans.

D Yet if there be any further doubt, how Satan can by those helps worke wonders, we may be resolued of the truth thereof by considering three other things. First, that by reason of his great knowledge and skill in nature, he is able

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to apply creature, to creature, & the causes efficient to the matter, & thereby bring things to passe, that are in common conceit impossible.

Secondly, he hath power to moue them, not onely according to the ordinarie course, but with much more speed and celerity.

Thirdly, as he can apply and mooue, so by his spirituall nature hee is able, if God permit, to conuey himselfe into the substance of the creature, without any penetration of dimensions; and beeing in the creature, although it be neuer so solide, he can worke therein not onely according to the principles of the nature thereof, but as far as the strength and ability of those principles wil possibly reach and extend themselues. Thus it appeareth, that the deuill can in generall worke wonders.

§ 3. Now more particularly, the Deuils wonders are of two sorts. Illusions, or reall actions.

An illusion is a worke of Sathan, whereby he deludeth or deceiueth man. And it is twofold; either of the outward senses, or of the minde. An illusion of the outward senses, is a worke of the deuill, whereby he makes a man to think that he heareth, seeth, feeleth, or toucheth such things as indeed he doth not. This the deuill can easily do diuerse wayes, euen by the strength of nature. For example, by corrupting the instruments of sense, as the humour of the eye, &c. or by altering and changing the ayre, which is the meanes whereby we see; and such like.

Aug, de civ. Dei. l. 18. c. 18

Experience teacheth vs, that the deuill is a skillfull practitioner in this kinde, though the meanes whereby he worketh such feats be vnknown vnto vs. In this manner Paul affirmeth that the Galatians were deluded, whē he saith, *O foolish Galatians, who hath bewitched you?* Gal. 3. 1. Where he vseth a word, *borrowed from the practise of Witches and sorcerers, who vse to cast a miste (as it were) before the eies, to dazle them, and make things to appear vnto them, which indeed they doe not see; and the ground of Pauls comparison, is that which he takes for a granted truth, that there be such delusions, wherby mens senses are and may be corrupted by satanicall operation.

* βάσκανος.

Thus againe the deuil by the Witch of Endor, deceiued Saul in the appearance of Samuel, 1. Sam. 28. making him beleeue that it had beene Samuel indeed, whereas it was but a meere counterfeit of him, as shal appeare hereafter. Againe, the deuill knowing the constitutions of men, and the particular diseases whereunto they are inclined, takes the vantage of some, and secondeth the nature of the disease by the concurrence of his own delusion, thereby corrupting the imagination, & working in the mind a strong perswasion, that they are become, that which in truth they are not. This is apparēt in that disease, which is tearmed *Lycāthropia*, where some hauing their brains possessed & distempred with melancholy, haue verily thought thēselues to be wolues, and so haue behaued thēselues. And the histories of men in former ages, haue recorded strange testimonies of some that haue bin thus turned into wolues, lyons, dogs, birds, and other creatures, which could no be really in substance, but onely in appearance, and phantasie corrupted; and so these records are true. For God in his iust iudgment may suffer some men so to be bewitched by the deuill, that to their conceite they may seeme to be like the bruite beasts, though in a deede they remaine the true men still. For it is a worke surmounting the deuills power, to change the substance of any one creature, into the substance of an other. By this kind of delusion the church of Rome, in the times of blindnesse and ignorance, hath taken great aduantage, and much encreased her riches and honour. For there be three points of the religion of that Church, to witte, *Purgatorie, Inuocation of Saints, and honouring of Reliques*, whereby she hath notably inriched her self: all which had their first foundation from these, and such like Satanicall impostures. For the onely way whereby they haue brought the common sort to yeeld vnto them, both for beleefe and practise, hath beene by deluding their outward senses, with false apparitions of ghosts and soules of men, walking and ranging abroad after their departure, and such like: wherby simple persons, ignorant of their fetches and delusions, haue beene much affrighted, and caused through extremitie of feare and dread, to purchase their own peace and security, by many and great expences. And indeed these were the strongest arguments that euer they had, & which most preuailed with the commō people, as is manifest in stories of all nations and ages, where such deceits haue taken place, though oftentimes by the iust iudgement of God, they were taken in their craft, & their feats reuealed.

The second kind of illusion, *is of the minde*, whereby the deuill deceiues the minde, and makes a man thinke that of himselfe which is not true. Thus experience teacheth, that hee hath deluded mē both in former & later times, who haue avouched and professed themselues to be Kings, or the sonnes of Kings. Yea some haue holden themselues to be Christ, some to be Elias; some to be Iohn the Baptist, and some extraordinarie Prophets. And the like conceits haue entred into the minds of sundry witches, by the suggestion and perswasion of the deuil. To whome, when they haue wholly resigned their soules and bodies, they haue been mooued to beleeue things impossible touching thēselues, as that they haue indeed been changed into other creatures, as cats, birds, mise, &c. The inquisitions of Spaine and other countries wherein these and such like things are recorded, touching Witches really metamorphosed into such creatures, cannot bee true; considering that it is not in the power of the deuill, thus to change substances into other substances. And those conuersions recorded by them

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were onley Sathans illuſions, wherewith the minds of Witches were poſſeſſed, and nothing els; which though they were extraordinarie (as the reſt of this kinde are) yet they went not beyond the power of nature.

The ſecond ſort of the deuills wonders, are *reall workes*, that is, ſuch as are indeede that which they ſeeme and appeare to bee. Theſe, howſoeuer to men that knowe not the natures of things, nor the ſecret and hidden cauſes thereof, they may ſeeme very ſtrange and admirable, yet they are not true miracles, becauſe they are not aboue and beyond the power of nature.

If it be here alleaged, that the deuills works are not reall and true actions, becauſe the holy Ghoſt calleth them *lying wonders*, 2. Theſſ. 2.9. *I anſwer*, that they are called *lying wonders*, not in reſpect of the works themſelues, for they were wonders truely done and effected; but in regard of the deuils end and purpoſe in working them, which is to lie vnto men, and by them to deceiue. The truth of which point will appeare in the view of ſome particular examples.

Iob. 1.16. First, we reade in the Hiſtorie of Iob, that Satan brought downe fire from heauen, which burnt vp Iobs ſheepe and ſeruants, and cauſed
verſ. 19. a mightie winde to blow downe the houſe vpon his childrē, as they were feaſting, to deſtroy them. Againe, he ſmote the body of Iob with botches and boyles. All theſe were true and real works, very ſtrange and admirable, and yet no miracles, becauſe they exceeded not the compaſſe of nature. For firſt, when hee caſt downe the fire from heauen, he did not create the fire of nothing, for that is a worke proper to God alone, but applyed creature to creature and thereof produced ſuch a matter as was fit to make fire of. If it be demaunded, how he is able to doe this? we muſt remember, that his knowledge in naturall cauſes is great, & therefore he was not ignorant of the materiall cauſe of fire, which beeing throughly knowne and found out, Satan brought fire vnto it, and ſo putting fire to the matter of fire, hee brought it down by his power and agility from heauen, vpon the cattell and ſeruants of Iob. Againe, the wind which blew downe the houſe, where his ſonnes and daughters were eating & drinking, was not created by the deuill, but hee knowing well the matter whereof windes are generated naturally, added matter to matter, and thence came the wind; whereunto he ioins himſelfe, beeing a ſpirit of a ſwift & ſpeedy nature, and ſo makes it for his owne purpoſe, the more violent and forcible. Thirdly, he ſmote Iobs body with ſore boiles, from the crown of his head to the ſole of his foote. Now this may ſeeme ſtrange that hee ſhould haue ſuch power ouer mans body, as to cauſe ſuch diſeaſes to breed in it. Therefore we are further to vnderſtand, that his knowledge extendeth it ſelfe to the whole frame and diſpoſition of mans body; whereby it comes to paſſe, that the cauſes of all A diſeaſes are well known vnto him, & he is not ignorant how the humors in the body may be putrified, and what corrupt humors will breed ſuch and ſuch diſeaſes, and by what meanes the aire it ſelfe may be infected; herupon preparing his matter, and applying cauſe to cauſe, he practiſed vpon the body of Iob, and filled him with grieuous ſores.

Another example of Satans reall workes is this. By reaſon of his great power and skill, he is able to appeare in the forme & ſhape of a mā, and reſemble any perſon or creature, and that not by deluding the ſenſes, but by aſſuming to himſelfe a true body. His power is not ſo large as to create a body, or bring againe a ſoule into B a body, yet by his dexterity and skill in natural cauſes he can work wonderfully. For he is able hauing gathred fit matter to ioyne member to member, and to make a true body, either after the likenes of man, or ſome other creature; and hauing ſo done, to enter into it, to mooue and ſtir it vp and down, & therein viſibly & ſenſibly to appeare vnto mā: which though it is a ſtrāge work, & beſids the ordinarie courſe of nature, yet it is not ſimply aboue the power thereof.

For a third inſtance. The deuil is able to vtter a voice in plaine words and ſpeech, anſwerable to mans vnderſtanding in any language. Not that he can take vpon himſelfe, beeing a ſpirit, an immediate power to ſpeak or frame a voice of nothing without meanes, but know- C ing the naturall and proper cauſes and meanes by which men doe ſpeake, by them he frames in himſelfe the voice of a man, and plainely vtters the ſame in a knowne language. In this manner he abuſed the tongue & mouth of the ſerpent, when in plaine words he tempted Eue to eate the forbidden fruit. Now it is to be remembred here, that when the deuill ſpeakes in a creature, it muſt be ſuch a creature, as hath the inſtruments of ſpeech, or ſuch whereby ſpeach may be framed and vttered, not otherwiſe: for it was neuer heard that he ſpake in a ſtocke or ſtone, or any created entity, that had not the meanes and power of vttering a voice, at leaſt in ſome ſort; it beeing a worke peculiar to the Creator, to giue power of vtterance D where it is not by creation. Againe, when he frameth a voice in a creature, he doth it not by giuing an immediate power to ſpeake, for that he cannot do, and the creature abuſed by him, remaineth in that regard, as it was before. But it being naturally fitted and diſpoſed to vtter a voice, though not perfectly to ſpeak as a man, he furthereth and helpeth nature in it, and addeth to the facultie thereof a preſent vſe of words, by ordering and ruling the inſtruments, to his intended purpoſes. And to conclude this point, looke what ſtrange works and wonders may be truely effected by the power of nature, (thogh they be not ordinarily brought to paſſe in the courſe of nature) thoſe the deuill can do, and ſo far forth as the power of nature will permit, he is able to work true wonders, though

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for a falſe and euill end.

Here a queſtion is mooued by ſome, whether the deuil can change one creature into another, as a man or a woman into a beaſt? for ſome notwithſtanding the doctrine already taught, are of opinion, that he can turn the bodies of Witches into other creatures, as hares, cattes, and ſuch like. *Anſ.* The tranſmutation of the ſubſtance of one creature into another, as of a man into a beaſt of what kind ſoeuer, is a work ſimply aboue the power of nature, and therefore cannot be done by the deuill, or any creature. For it is the proper worke of God alone, as I haue ſaid, to create, to change, or abolish nature.

It is obiected, that ſuch changes haue beene made. For *Lots* wife was turned into a pillar of ſalt, Gen.19.26. *Anſ.* It is true, but that was done by the mighty power of God, neither can it be prooued, that any creature, angel, or other, was euer able to doe the like.

But it is further ſaid, that king *Nebuchadnezzar* was turned into a beaſt, and did eate graſſe with the beaſts of the field, Dan.4.30. *Anſw.* There is no ſuch matter: his ſubſtance was not changed, ſo as his bodie became the bodie of a beaſt indeed, but his conditions onely were altered by the iudgement of God vpon his mind, whereby he was ſo farre forth bereaued of humane ſenſe and vnderſtanding. Againe, for his behauiour and kind of life, he became altogether bruitiſh for the time, and excepting onely his outward forme and ſhape, no part of humanity could appeare in him: but that he retained his humane bodie ſtill, it is euident by his owne words, verſ.31. when he ſaith, *And mine vnderſtanding was reſtored to mee:* which argueth plainly that the hand of God was vpon him in ſome kind of madneſſe and furie, and therfore that there was not a change of his bodie and ſubſtance, but a ſtrange and fearefull alteration in his minde and outward behauiour. And though ſuch a tranſmutatiō ſhould be granted, yet it makes nothing for the purpoſe, conſidering it was the worke of God onely, and not of the deuill. And thus we ſee what kind of wonders the Deuill can bring to paſſe. The meditation of which point may teach vs two things.

First, that the working of wonders is not a thing that will commend man vnto God: for the deuill himſelfe a wicked ſpirit, can worke them: and many ſhall alleadge this in the day of iudgement, that they haue by the name of God caſt out deuils, and done many great workes; to whom notwithſtanding the Lord will ſay, *I neuer knewe you: depart from me yee workers of iniquitie,* Matth.7.22,23. It behoooueth vs rather to get vnto our ſelues the precious gifts of faith, repentance, and the feare of God; yea to goe before others in a godly life and vpright conuerſation, then to excell in effecting of ſtrange workes. When the ſeauentie Diſciples came to our Sauiour Chriſt with ioy, and told him, that *euen the deuills were ſubdued vnto them through his name,* Luk.10.17. he counſels them not to reioyce in this, that wicked ſpirits were ſubdued vnto them, but rather, *becauſe their names were written in heauen,* verſ.20.

Indeed, to be able to worke a wonder, is an excellent gift of God, and may miniſter matter of reioycing, whē it proceedeth from God: but ſeeing the deuill receiued this power by the gift of creation, our ſpeciall ioy muſt not be therein, but rather in this, that we are the adopted ſonnes of God, in which priuiledge the deuill hath no part with vs. And therefore the Apoſtle, 1. Cor.13. making a compariſon of the gifts of the ſpirit, as of ſpeaking diuers tōgues, of prophecying, and working miracles, with loue: in the ende, wiſheth men to labour for the beſt gifts, which are faith, hope, and loue, becauſe by theſe wee are made partakers of Chriſt, on whom we ought to ſet our hearts, and in whome we are commaunded alwaies to reioyce, Phil.4.4.

Secondly, we learne from hence, not to beleeue or receiue a doctrine now or at any time, becauſe it is confirmed by wonders. For the deuill himſelfe is able to confirme his errours and Idolatrous ſeruices, by ſtrange & extraordinarie ſignes, by which vſually hee laboureth to auouch & verefie the groſſeſt points of falſehood in matter of religion. On the contrarie, we muſt not reiect or contemne a doctrine, becauſe it is not thus confirmed. This was a main fault in the Iewes, who would not receiue the word preached by Chriſt, vnleſſe hee ſhewed them a ſigne from heauen. Indeed in the primitiue Church it pleaſed God to confirme that doctrine which the Apoſtles taught, by great ſignes & miracles, but now that gift is ceaſed, and the Church hath no warrant to expect any further euidence of the religion it profeſſeth & enioyeth by arguments of that kind; yea rather it hath cauſe to ſuſpect a doctrin taught for the wonders ſake, whereby men labour to auouch it.

Sect. V.

The laſt clauſe in the deſcription, is this; ſo *far forth as God in iuſtice ſuffereth:* which I adde, for two cauſes. First, to ſhew that God, for iuſt cauſes, permitteth the Arts of Magicke and Witchcraft, and the practiſes thereof. Now this he doth in his prouidence, either for the triall of his children, or for the puniſhment of the wicked. Auguſt de Trin.l.3.c.7.

First, therefore God permits theſe wicked arts in the Church, to prooue whether his children will ſteadfaſtly beleeue in him, & ſeek vnto his word, or cleaue vnto the Deuil, by ſeeking to his wicked inſtrumēts. This *Moſes* plainly forewarned the church of God in his time; Deu.13.v.1. *If there ariſe among you a Prophet, or a dreamer of dreames, & giue thee a ſigne or wonder,* v.2. *and the ſigne and wonder which hee hath told thee, come to paſſe: ſaying, Let vs go after other gods, which thou haſt not knowne, and ſerue them,* ver.3. *thou ſhalt not hearken to the words of that prophet.*

Againe,

Againe, God ſuffereth them for the puniſhment of vnbeleeuers and wicked men: for oftentimes God puniſheth one ſinne by another, as the antecedent ſins by the conſequent. This *Paul* plainely ſheweth (ſpeaking of the daies of Antichriſt) *that becauſe men receiued not the loue of the truth, therefore God would ſend vpon them ſtrong illuſions, that they ſhould beleeue lies.* And we may reſolue our ſelues, that for this very cauſe, God ſuffereth the practiſes of Witchcraft, to be ſo rife in theſe our dayes, to puniſh the ingratitude of men, who haue the truth reuealed vnto them, and yet will not beleeue & obey the ſame, but tread it vnder their feete, *that all they might be condemned which beleeued not the truth, but tooke pleaſure in vnrighteouſneſſe.*

2. Theſſ. 2. 10. 11.

ver. 12.

Secondly, this laſt clauſe is added, to ſhew that in the practiſes of ſorcerie and Witchcraft, the Deuill can doe ſo much onely as God permits him, and no more. Doubtleſſe, his malice reacheth further, and conſequently his will & deſire; but God hath reſtrained his power, in the execution of his malicious purpoſes, whereupon he cannot goe a whit further, then God giues him leaue and libertie to goe. The Magicians of Egypt did ſome wonders, in ſhew like vnto the miracles wrought by Moſes and Aaron, and that for a time, by changing a rodde into a ſerpent, and water into blood, and by bringing frogs through the ſlight and power of the Deuill; but when it pleaſed God to determine their practiſes, and giue them no further libertie, they could not doe that, which in likelihood was the meaneſt of all the reſt, the turning of the duſt of the land into lice; and themſelues gaue the true reaſon thereof, ſaying, *That this was the finger of God*, Exod. 8. 19. When the deuill went out and became a falſe ſpirit in the mouth of all Ahabs Prophets, to entiſe him to goe to fall at Ramoth Gilead, he went not of his owne will, but by the authoritie of God, who commanded him to goe to entiſe Ahab, and ſuffered him to preuaile, 1. King. 22. 22. and the act was not the act of Sathan, but of God, whoſe inſtrument he was; and therefore the holy Ghoſt ſaid by Micaiah, *The Lord hath put a lying ſpirit in the mouth of all theſe thy Prophets, and the Lord hath appointed euill againſt thee*, v. 23. Hence alſo it was, that the deuills, beeing caſt out of the man that had an vnclean ſpirit, asked leaue of Chriſt to enter into the heard of ſwine, and could not enter in till he had permitted them; Mark. 5. 12, 13. And we reade oftentimes in the Goſpel, that our Sauiour caſt out many deuills by his word onely, thereby ſhewing that he was abſolute Lord ouer them, and that without his permiſſion, they could doe nothing.

Exod. 8. & 8.

And thus much touching the generall nature of this Arte.

A

CHAP. II.

The Ground of Witchcraft, and of all the practiſes thereof.

B

THe Ground of all the practiſes of Witchcraft, is a league or couenant made betweene the Witch and the Deuil: wherein they doe mutually bind themſelues each to other. If any ſhall thinke it ſtrange, that man or woman ſhould enter league with Satan, their vtter enemie; they are to know it for a moſt euident and certaine truth, that may not be called into queſtion. And yet to cleare the iudgement of any one in this point, I will ſet downe ſome reaſons in way of proofe.

First, the holy Scripture doth intimate ſo much vnto vs in the 58. Pſal. v. 5. where, howſoeuer the common tranſlation runneth in other tearmes, yet the words are properly to be read thus: *which heareth not the voyce of the mutterer ioyning ſocieties cunningly.* And in them the Pſalmiſt layeth downe two points. First, the effect or worke of a charme, muttered by the Inchanter; namely that it is able to ſtay the Adder from ſtinging thoſe which ſhall lay hold on him, or touch him. Secondly, the maine foundation of the charme; ſocieties or confederacies cunningly made, not betweene man and man, but (as the words import) betweene the Inchanter and the Deuill. The like we reade, Deut. 18. 11. where the Lord chargeth his people when they come into the land of Canaan, that amongſt other abhominations of the heathen, they ſhould beware leaſt any were found amongſt them, that ioyned ſociety, that is, entred into league and compact with wicked ſpirits.

C

A ſecond reaſon may be this: it is the practiſe of the deuill to offer to make a bargaine and couenant with man. Thus he dealt with our Sauiour Chriſt in the third temptation, wherewith he aſſaulted him, promiſing to giue vnto him all the kingdomes of the earth, and the glory of them, (which he ſhewed him in a viſion) if Chriſt for his part would fall downe and worſhip him. The offer was paſſed on the behalfe of Sathan, and now to make a perfect compact betweene them, there was nothing wanting but the free conſent of our Sauiour vnto the condition propounded. Whereby it is manifeſt, that the deuill makes many couenants in the world, becauſe he findeth men and womē in the moſt places, fitted for his turne in this kind, who will not let to worſhip him for a farre leſſe matter then a kingdome. And it is not to be doubted, that thouſāds in the world, had they beene offered ſo faire as Chriſt was, would haue bin as willing to haue yeelded vpon ſuch conditiōs, as the deuill to haue offered.

D

Matth. 4. 9.

Thirdly, the common confeſſion of all Witches and Sorcerers, both before and ſince the

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comming of Chriſt, doth yet more fully confirme the ſame. For they haue confeſſed with one conſent, that the very ground-work of all their practiſes in this wicked art, is their league with the deuill. And hence it appeareth, how and wherupon it is, that Sorcerers and Witches can bring to paſſe ſtrange things by the helpe of Satan, which other men ordinarily cãnot do; namely, becauſe they haue entred a league with him, whereby he hath bound himſelfe to them, for the effecting of rare and extraordinarie workes, which others not ioyned with him in the like confederacie, are not ableeither by this helpe, or any power or pollicie of their own to bring to paſſe. Hereupon it was, that the witch of Endor ſhewed vnto Saul the appearance of Samuel, which neither Saul himſelfe, nor any in al his court could doe. There was no great vertue in the matter or frame of her words, for ſhe was ignorant and had no learning. By power ſhe could not effect it, beeing a weake woman; neither was it like that ſhee had more cunning and pollicie then any of the learned Iewes in thoſe times had for ſuch purpoſes. The maine reaſon was her league made with Sathan, by vertue wherof ſhe commanded him to appeare in the likeneſſe of Samuel, which neither Saul, nor any of his company could do, by vertue of ſuch couenant, which they had not made.

The ende why the Deuill ſeeketh to make a league with men, may be this; It is a point of his pollicie, not to be ready at euery mans cõmaund to doe for him what he would, except he be ſure of his reward; and no other meanes wil ſerue his turne for taking aſſurance hereof, but this couenant. And why ſo? that hereby he may teſtifie both his hatred of God, & his malice againſt man. For ſince the time that he was caſt downe from heauen, he hath hated God & his kingdome, and greatly maligned the happy eſtate of man, eſpecially ſince the couenant of grace made with our firſt parents in Paradiſe. For he thought to haue brought vpon them by their fall, eternall and finall confuſion; but perceiuing the contrary by vertue of the couenant of grace, then manifeſted, and ſeeing man by it to be in a better and ſurer eſtate then before, he much more maligned his eſtate, and beares the ranker hatred vnto God for that his mercy beſtowed vpon him.

Now that hee might ſhewe forth his hatred and malice, he takes vpon him to imitate God, & to counterfeit his dealings with his Church. As God therefore hath made a Couenant with his people, ſo Satan ioynes in league with the world, labouring to bind ſome men vnto him, that ſo if it were poſſible, he might draw them from the couenant of God, and diſgrace the ſame. Againe, as God hath his word and Sacraments, the ſeales of his couenant vnto beleeuers; ſo the deuill hath his words and certaine outward ſignes to ratifie the ſame to his inſtruments, as namely, his figures, characters, geſtures, and other Satanicall ceremonies, for the confirmation of the truth of his league vnto them. Yea further, as God in his couenant, requires faith of vs to the beleeuing of his promiſes: ſo the deuill in his compact, requires faith of his vaſſalls, to put their affiance in him, and rely on him for the doing of whatſoeuer he bindes himſelfe to doe. Laſtly, as God heares them that call vpon him according to his will, ſo is Satan ready at hand vpon the premiſſes, endeauouring to the vtmoſt of his power (whē God permits him) to bring to paſſe whatſoeuer he hath promiſed. And ſo much of the league in generall.

More particularly, the league between the Deuil and a Witch, is twofold: either expreſſed and open, or ſecret and cloſe.

The expreſſe and manifeſt compact is ſo tearmed, becauſe it is made by ſolemne words on both parties. And it is not ſo expreſſely ſet downe in Scriptures, as in the writings of learned men, which haue recorded the confeſſions of Witches: and they expreſſe it in this manner. Firſt, the Witch for his part, as a ſlaue of the deuill, bindes himſelfe vnto him by ſolemne vowe and promiſe to renounce the true God, his holy word, the couenant he made in Baptiſme, and his redemption by Chriſt; and withall to beleeue in the Deuill, to expect & receiue aide and helpe from him, and at the ende of his life, to giue him either body, or ſoule, or both: and for the ratifying hereof, he giues to the deuill for the preſent, either his owne hand writing, or ſome part of his blood, as a pledge and earneſt penny to bind the bargaine. The deuill on the otherſide, for his part promiſeth to be ready at his vaſſals command, to appeare at any time in the likenes of any creature, to conſult with him, to aide and helpe him in any thing he ſhall take in hand, for the procuring of pleaſures, honour, wealth, or preferment, to goe for him, to carry him whether he will; in a word, to doe for him, whatſoeuer hee ſhall commaund. Many ſufficient teſtimonies might be alleadged for the proofe hereof, but it is ſo manifeſt in daily experience, that it cannot wel be called into queſtion.

But yet if it ſeeme ſtrange vnto any, that there ſhould be ſuch perſons in the world, that make ſuch fearefull couenants with the deuill, let them conſider but this one thing, and it will put them out of doubt.

The nature of man is exceeding impatient in croſſes, and outward afflictions are ſo tedious vnto mortall mindes, and preſſe them with ſuch a meaſure of griefe, that ſome could be contented with all their hearts to be out of the world, if therby they might be releaſed of ſuch extremity; and hereupon they care not what means they vſe, what conditions they vndertake to eaſe and helpe themſelues. The deuill finding men in theſe perplexities, is readie to take his aduantage, and therefore perceiuing them now fitted for his purpoſe to work vpon; he inſinuates, and offers himſelfe to procure them eaſe

and deliuerance, if they will vſe ſuch means, as he ſhall preſcribe for that purpoſe: and to a naturall man there is no greater mean then this to make him ioyne ſocietie with the deuill. Hee therefore, without any further doubting or deliberation, condeſcends to Satan, ſo as he may be eaſed and releeued in theſe miſeries.

Again, we are to conſider, that in theſe caſes the deuill getteth the greater hold of man, and mooues him to yeeld vnto his ſuggeſtions the rather, becauſe that which he promiſeth to doe for him is preſent and at his commaund, and therefore certaine; whereas the thing to be performed on the behalfe of the party himſelfe, as the giuing of body and ſoule, &c. is to come ſundry yeares after, and therefore in regard of the particular time vncertain. Now the natural man not regarding his future and finall eſtate, preferres the preſent commoditie before the loſſe and puniſhment that is to come a far off, and therby is perſwaded to yeeld himſelfe vnto Satan. And by theſe and ſuch like antecedents are many brought to make open league with the deuill.

The ſecret and cloſe league betweene the Witch and Satan is that, wherein they mutually giue conſent each to other, but yet without a ſworn couenant conceiued in expreſſe words and conference. Of this there be two degrees. Firſt, when a man vſeth ſuperſtitious formes of prayer, wherein hee expreſſely requireth the helpe of the deuill, without any mention of ſolemne words or couenant going before. That this is a kinde of compact it is plaine, becauſe herein there is a mutuall vnder-hand conſent, betweene the party and the deuill, though it be not manifeſt. For when a man is content to vſe ſuperſtitious formes of inuocation, for help in time of neede; by the very vſing of them, his heart conſenteth to Sathan, and he would gladly haue the thing effected. When therefore the deuill hath notice of them, and indeauoureth to effect the thing prayed for, therin alſo he giues cõſent; ſo as though there be no expreſſe words of cõpact outwardly framed on both parts, yet the concurrence of a mutuall conſent for the bringing to paſſe of the ſame things, makes the couenant authenticall. For according to the receiued rules of equity and reaſon; mutuall conſent of partie with party, is ſufficient to make a bargain, though there be no ſolemn courſe or forme of words to manifeſt the ſame to others.

The ſecond degree is, when a man vſeth ſuperſtitious meanes to bring any thing to paſſe, which in his owne knowledge, hath no ſuch vertue in themſelues to effect it, without the eſpeciall operation of the deuill.

Superſtitious meanes, I call all thoſe, which neither by order of creation, nor by the ſpecial appointment and bleſſing of God ſince, haue any vertue in them, to bring to paſſe that thing for which they are vſed. For example; A charm, cõſiſting of ſet words and ſyllables, both rude, barbarous, and vnknowne, vſed for the curing of ſome diſeaſe or paine, is a ſuperſtitious meanes, becauſe it hath no vertue in it ſelfe to cure, either by the gift of God in the creation, or by any ſpecial appointment afterward in his word or otherwiſe. And therefore when this meane is vſed by man, which he knoweth hath no ſuch vertue in it, for the effecting of that worke for which it was vſed, there is a ſecret league made with the Deuill.

Yet here I adde this clauſe, *in his owne knowledge*, to put a difference betweene men, which vſe ſuperſtitious meanes, to bring ſome things to paſſe: For ſome there be which when they vſe them, know they are meerely ſuperſtitious, yea weake and impotent, hauing no vertue in themſelues for the purpoſe whereto they are vſed; as the repeating of certaine formes of words; the vſing of ſignes, characters, and figures, which in effect are meere charmes, no whit effectuall in themſelues, but ſo farre forth as they ſerue for watchwords vnto Satan, without whoſe aide nothing is done by them. A plaine argument that the vſer hereof hath in his heart ſecretly indented with Satan, for the accompliſhment of his intended workes. A ſecond ſort there is, which vſeth them for ſome ſpeciall ende, beeing perſwaded that there is vertue in the means thẽſelus to bring the thing to paſſe, & yet not knowing that either they be ſuperſtitious, or haue their efficacy by the power and worke of the deuill. Such perſons haue made as yet no league with Satan, but they are in the high way thereunto. And this courſe is a fit preparatiõ to cauſe them to ioyne with him in couenant. I ſhew it by an example. A man is fallen into ſome extremity, and finds himſelfe bewitched; his paine is great, and he deſires with all his heart to bee cured and deliuered: Hereupon he ſendeth for the ſuſpected Witch; beeing come, he offers to ſcratch him or her, thinking by this meanes to bee cured of the Witchcraft. His reaſon is no other, then a ſtrong perſwaſion, that there is ſimply vertue in his ſcratching to cure him, and diſcouer the Witch, not once ſuſpecting that the helpe commeth by the power of the Denill, but from the action it ſelfe. This doing, he may be healed: but the truth is, he ſinneth and breakes Gods commaundement. For the vſing of theſe meanes is plaine Witchcraft, as afterward we ſhall ſee. And yet for all this, the party cannot be ſaid in preſent to haue made a league with Satan, becauſe he thought, that though he yeilded to the vſe of ſuperſtitious meanes for his curing, yet there had been in the ſaid meanes a vertue of healing, without any helpe or worke of the deuill.

CHAP. III.

Of the kindes of Witchcraft, and firſt of Diuination.

Witchcraft is of two ſorts; *Diuining*, or *Working*. For the whole nature of this art, conſiſteth either

either in matter of Diuination and coniecture, or in matter of practiſe. And in both theſe it is to be remembred, that nothing can be effected, vnleſſe the party haue made a league with the Deuill, expreſſe or ſecret, or at the leaſt, a preparation thereunto, by a falſe and erroneous opinion of the meanes.

Sect. 1.

Diuination is a part of Witchcraft, whereby men reueale ſtrange things, either paſt, preſent, or to come, by the aſſiſtance of the Deuill.

If it be here demanded, how the deuill beeing a creature, ſhould be able to manifeſt and bring to light things paſt, or to foretell things to come: I anſwer, firſt generally, that Satan in this particular work, transformes himſelfe into an Angell of light, and takes vpon him the exerciſe of theſe things in an ambitious (though falſe) imitation of diuine reuelations and predictions, made and vſed by God in the times of the Prophets and Apoſtles. And thus he doth (as much as in him lieth) to obſcure the glory of God, and to make himſelfe great in the opinion of ignorant and vnbeleeuing perſons. Again, though Satan be but a creature, yet there be ſundry wayes whereby he is able to diuine.

Firſt, by the Scriptures of the Old and New Teſtament, wherein are ſet downe ſundry prophecies concerning things to come. In the Old Teſtament are recorded many prophecies concerning the ſtate of Gods church, from the firſt age of the world, till the comming of Chriſt. In the new Teſtament likewiſe are recorded others, touching the ſelfe ſame thing, frō the cōming of Chriſt in the latter dayes, to the ende of the world. Now the deuill beeing acquainted with the hiſtorie of the Bible, and hauing attained vnto a greater light of knowledge in the prophecies therein contained, then any man hath; by ſtealing diuinations out of them, he is able to tell of many ſtrange things, that may in time fall out in the world, and anſwerably may ſhew them ere they come to paſſe.

For example; *Alexander* the great before hee made warre with *Darius* King of *Perſia*, conſulted with the Oracle, that is, with the Deuill, touching the euent and iſſue of his enterpriſe. The Oracle anſwered him thus; *Alexander ſhall be a conquerour*; vpon the prediction of the Oracle, *Alexander* wages warre with *Darius*, and inuades *Aſia*, and hauing conquered him, tranſlated the Empire from Perſia to Greece, according as the Oracle had ſaid. Now if queſtion be made, how the deuill knew the euent of this warre, and conſequently made it knowne to *Alexander*? The anſwer is, by the helpe of a prophecie in the Olde Teſtament; for this thing was particularly ſet down before hand by the Prophet *Daniel*, Dan. 11. 3. where he ſaith; *That a mighty King ſhall ſtand vp, and ſhall rule with great dominion, and doe according to his pleaſure:* and this was *Alexander* the great. Satan therefore knowing the ſecret meaning of the Angels words vnto *Daniel*, framed out of them a true and direct anſwer, whereas he was not able of himſelfe to define certainly of the euent of things to come in particular.

Plutarch in vita Alex.

Chap. 8. potius.

The ſecond meanes, whereby the Deuill is furniſhed for this purpoſe, is his own exquiſite knowledge of all naturall things; as of the influences of the ſtars, the conſtitutions of men, and other creatures, the kinds, vertues, and operations of plants, rootes, hearbs, ſtones, &c. which knowledge of his, goeth many degrees beyond the skill of all men, yea euen of thoſe that are moſt excellent in this kind, as Philoſophers, and Phyſitians. No marueile therefore, though out of his experience in theſe and ſuch like, he is able aforehand to giue a likely geſſe at the iſſues and euents of things, which are to him ſo manifeſtly apparent in their cauſes.

A third helpe and furtherance in this point, is his preſence in the moſt places; for ſome deuills are preſent at all aſſemblies and meetings, and thereby are acquainted with the conſultations and conferences both of Princes & people; whereby knowing the drift and purpoſe of mens mindes, when the ſame is manifeſted in their ſpeaches and deliberations, they are the fitter to foretell many things, which men ordinarily cannot doe. And hence it is apparant, how Witches may know what is done in other countries, and whether one nation intends warre againſt another, namely, by Satans ſuggeſtion, who was preſent at the conſultation, and ſo knew it, and reuealed it vnto them. But how then comes it to paſſe, that the conſultations and actions of Gods Church and children, are not diſcloſed to their enemies? euen by the vnſpeakeable mercie and goodneſſe of God, who though for ſpeciall cauſes ſometimes, he ſuffers Satan by this meanes to bring things to light, yet he hath reſtrained this his liberty, and ſubiected it vnto his owne will, ſo as he keeps him out of ſuch meetings, or compells him to conceale; whereas otherwiſe his malice is ſo great, that not a word could be ſpoken, but it ſhould be carried abroad to the hurt & diſturbance both of churches and common-wealths.

The fourth way, is by putting into mens mindes wicked purpoſes and counſels; for after the league once made, he laboureth with them by ſuggeſtions, & where God giues him leaue, he neuer ceaſes perſwading, til he hath brought his enterprize to paſſe. Hauing therefore firſt brought into the mind of man, a reſolution to doe ſome euill, he goes and reueales it to the Witch, and by force of perſwaſion vpon the party tempted, he frames the action intented to the time foretold, and ſo finally deludes the Witch his owne inſtrument, foretelling nothing, but what himſelfe hath compaſſed and ſet about.

The fift helpe, is the agilitie of Satans nature whereby he is able ſpeedily to conuey himſelfe from place to place, yea to paſſe through the whol world in a ſhort time. For god hath made

him by nature a *spirit*, who by the gift of his creation, hath attained the benefit of swiftnes, not onely in dispatching his affaires, but also in the carriage of his person, with great expedition for the present accomplishment of his own desires.

Lastly, God doth often vse Sathan as his instrument, for the effecting of his intended workes, and the executing of his iudgements vpon men; and in these cases manifesteth vnto him, the place where, the time when, and the manner how such a thing should be done. Now all such things as God wil haue effected by the deuil, he may foretel before they come to passe, because he knowes them before hand by reuelation and assignment from God. Thus by the Witch of Endor, he foretold to *Saul* the time of his death and of his sonnes, and the ruine of his kingdome, saying, *To morrow shalt thou and thy sonnes be with mee, and the Lord shall giue the hoste of Israell into the hands of the Philistims*; which particular euent, and circumstance appertaining, he did truly define; not of himselfe, but because God had drawne away his good spirit from *Saul*, and had deliuered him to be guided by the deuill, whom he also appointed as a means, and vsed as an instrument to worke his ouerthrowe. The Scripture indeed maketh not particular mention of the time of Sauls death, it onely recordeth the manner thereof, and that which followed vpon his death, the translating of the Kingdome to his neighbour *Dauid* after him; and yet because God vsed Satan as an instrument to bring this to passe, hereupon he was able to foretel the particular time when the will of God should be wrought vpon him. And these be the ordinary means & helps, whereby the deuil may know & declare strange things, whether past, present, or to come.

Neither may this seeme strange, that Sathan by such means should attaine vnto such knowledge, for euen men by their own obseruations may giue probable coniectures of the state and condition of sundry things to come. Thus we read, that some by obseruation haue found out probably, and foretold the periods of families and kingdomes. For example, that the time and continuance of kingdoms is ordinarily determined at 500. yeares, or not much aboue: and the great families haue not gone beyond the sixt and seauenth generation. And as for special and priuate things, the world so runnes (as it were) in a circle, that if a man should but ordinarily obserue the course of things, either in the weather, or in the bodies of men, or otherwise, he might easily fortell before hand what would come after. And by these and such like instances of experiences, men haue gessed at the alterations and changes of estates, and things in particular. Now if men which be but of short continuance, and of a shallow reach in comparison, are able to doe such things, how much more easily may the Deuill, hauing so great a measure of knowledge and experience, and being of so long continuance, hauing also marked the course of all estates, be able to fortell many things which are to come to passe? specially considering what the wise man hath set downe to this purpose, *that that which hath beene, shall be; and that which hath beene done shall be done; and there is no new thing vnder the Sunne*, Eccl.1.9.

If it be here alleadged, that diuination is a prerogatiue of God himselfe, and a part of his glorry incomunicable to any creature, Isai. 41.23. I answer; Things to come must be considered two wayes; either in themselues, or in their causes and signes, which either goe with them, or before them. To foretell things to come, as they are in themselues, without respect vnto their signes or causes, it is a property belonging to God onely; and the Deuill doth it not by any direct and immediate knowledg of things simply considered in themselues, but onely as they are present in their signes or causes. Againe, God foretelleth things to come certainely, without the helpe of any creature, or other meanes out of himselfe; but the predictions of Satan are onely probable and coniecturall; and when he foretelleth any thing certainely, it is by some reuelation from God, as the death of *Saul*; or by the Scripture, as *Alexanders* victory; or by some speciall charge committed vnto him, for the execution of gods will vpon some particular places or persons, as before hath beene shewed.

Thus much for the causes of Diuination. Now follow the parts and branches thereof. Diuination is of two sorts: either in and by meanes, or without meanes. Diuination by meanes, is likewise of two sorts: either by such as are the true creatures of God; or those which are meerely counterfeit and forged.

Sect. II.

Diuination by the true creatures of God, is distinguished according to the number of the creatures, into fiue distinct kinds, whereof foure are mentioned in the Scriptures.

§ 1. The first, is by the flying and noise of birds. Sorcerers among the heathen, vsed to obserue foules in their flight; for example, whether they did flie on the right hand, or on the left; aboue them, or below by them; whether crosse and ouerthwart, or directly against them. In like manner they obserued the noise and sound of the fowle. And both these waies, sometimes by the noyse, and sometimes by the flight, they diuined of things to come, both publike and priuate, of good and bad successe in mans affairs; of the state of kingdoes, towns, families, and particular persons. Now this kind of diuination is condemned by Moses, Deu. 18. 10. *Let none be found among you that is a---diuiner of diuination:* that is, (as some interpret it) a marker of the flying of fowles: *or a charmer, or a consulter with spirits, or soothsayer*; that is, such a one as by obseruing the flying and noise

of

of fowles, takes vpon him to foretell good or bad successe.

§ 2. The second kind of creatures vsed for diuination, are the *intralls of beasts*, of which mention is made, Ezech. 21. 21. where Nabuchadnezzar beeing to make warre both with the Iewes and the Ammonites, and doubting in the way which enterprise to vndertake first, he offers a sacrifice to the Idol-gods; and opening the bellie of the sacrifice, looks vpon the liuer, and by the signes therein found, hee iudgeth what should be the issue of the warre. Which thing Nabuchadnezzar did according to the vsuall practise of the Heathen, who when they were to make warre, or to attempt any busines of importance, were wont to offer sacrifice to their gods, and to prie into the intralls of the beast sacrificed: for example, the heart, stomak, splene, kidnies, but especially the liuer, and by certain signes appearing in those parts, the deuill was wont to reueale vnto them, what should be the successe of their affaires they had in hand. It were easie to exemplifie both these sorts of Diuination by sundry particulars out of Heathen writers; but seeing the Scripture hath manifested that there are such, and experience shews the same, I will forbear that labour, and proceede.

But here it is demãded, why both these kinds of Diuinatiõ should be condẽned in Scripture, considering they had great applause among the heathen? I answer, because the flying of birds, & the disposition of the inward parts of creaturs, ar no true signs either of good or bad successe. For that which is a true signe of a future euent, must haue the vertue and power wherby it signifieth, from God himselfe, either by creation in the beginning, or by his speciall ordinance & appointment afterward. Now it cãnot be shewed, that God in the creation infused any such vertue into the natures and motions of these creatures, whereby they might signifie such things; neither is there any apparant testimonie in the whole booke of the Scriptures, wherby it may be prooued, that since the creation, they were appointed by God, to serue such vses and ends. And therefore howsoeuer they were esteemed of the Heathen, yet the word of God hath iustly censured them, as no true and proper causes of Diuination, sanctified by God, but meerely diabolicall.

It is alleadged, that Ioseph diuined by his cuppe, as may appeare both by his stewards speech, as also by his owne, Gen. 44. 5. and 15. and yet that cup receiued no power from God, either the one way or the other, to bee a cause or meane of diuination.

The answer anciently and commonly made is this; that Iosephs steward spake not as the thing was indeed, but as the common receiued opinion was among the Egyptians, who esteemed Ioseph to be a man of great skil and wisedom, able by sundry means to diuine and prophesie. To this I adde a second answer, that the steward spake not as he thought, but his purpose was in those words, to conceal the knowledge of Ioseph his master from his brethren, that thereby they might not discerne who hee was, but take him to be an Egyptian. Thirdly, the words may not vnfitly admit this interpretation, as if the Steward had said, Know ye not that this cuppe which I find in the sacks mouth of your yongest brother, is that whereby my master will easily prooue what manner of men you are? this answer is also auncient, and may well be receiued.

It is further obiected, that our Sauiour Christ by his speech vnto the Pharises seemeth to approoue of Diuiuing by creatures, as by winds, and by clouds; *When you see a cloud* (saith hee) *rising out of the West, straight way you say, a shoure commeth, and so it is: and when you see the South-wind blow, ye say that it will be hoate, and it commeth to passe*, Luk. 12. 54. 55.

Ans. There be some kinds of predictions that are and may be lawfully vsed, because they are naturall: of which sort are those that are made by Physitians, Mariners, and husbandmen, touching the particular alterations and dispositions of the weather; and these beeing agreable to that order which God hath set in nature from the beginning, by them a man may probably gather the state of the weather, whether it will be faire or foule; and of these naturall signes our Sauiour Christ speaketh, not of diabolicall, which haue no warrant, either from the common course of nature created, or by any speciall appointment from God. So that whatsoeuer can be said in their defence, this yet remaineth certaine, that the flying and noise of birds, and the state of the intralls of beasts, are no true signes ordained by God, but inuented by the deuill and his instruments: and therfore all diuination by them is iustly condemned, as wicked and deuillish.

Whence it appeareth, what iudgement may be giuen of those common signes of Diuination, which are obserued in the world, specially of the more ignorant sort. For example: A man finds a peece of iron, he presently conceiueth a prediction of some good lucke vnto himselfe that day. If he light on a peece of siluer, then he stands contrarily affected, imagining some euil will befall him. Againe, when a man is taking of his iourney, if a hare crosse him in the way, al is not wel; his iourney shall not be prosperous, it presageth some mischiefe towards him. Let his eares tingle or burne, hee is perswaded he hath enemies abroad, and that some man either then doth, or presently will speake ill of him. If the salt fall towards a man at the table, it portendeth (in common conceit) some ill newes. When a rauen stands vpon some high place, looke what way he turnes himselfe and cries, thence, as some thinke, shall shortly come a dead corps; albeit this sometime may be true by reason of the sharpe sense of smelling in the rauen. These & sundry other of the like sort, are

meerely superstitious. For the truth is, they haue no vertue in themselues to foreshewe any thing that is to come, either in nature, or by Gods ordinance. Therefore whatsoeuer diuination is made by them, must needs be fetched from Satanical illusion. And though we cannot say they be soothsayings, or tearme the vsers and fauourers of them Soothsayers, yet we may safely referre them to this kind of diuining, being such as no Christian may warrantably vse, though some of them be not so grosse and palpable, as those that are condemned in the Scriptures.

§ 3. The third kind of creatures vsed to diuine by, are the starres. Diuination by starres, is commonly called *Iudiciall Astrologie*; of which we may reade, Deut. 18.10.11. where the holy Ghost doth of purpose reckon vp all those kind of deuilliſh arts, whereby men haue dealings & society with Satan, either in *diuining* or *practising:* among which this is the second.

*megnonen. The word there vsed * may carry a double sense. For it signifieth either him that obserueth times, vnder which acception *Astrologie* is comprehended, or him that obserueth the clouds. And howsoeuer the best learned Interpreters doe dissent about the notation of it, yet al agree in this, that this profession of Diuining by the starres, is there condemned: and that it is to be numbred among the rest expressed in the prohibition, may further appeare by other places of Scripture, as in Isa. 47. 13. 14. where the Lord threatneth the same iudgements against Diuiners by the starres, that he doth against Soothsayers and Magicians. Againe, in Dan. 2. 2. Inchanters, Astrologers, and Sorcerers are ioyned together, as beeing all sent for about the same businesse, *viz.* to expound the Kings dreame. Now if the Lord himselfe haue alotted the same punishment to the Astrologer, which he hath to the Soothsaier and Magician, and account them all one; it is manifest, that Diuining by the starres, ought to be held as a superstitious kind of Diuination.

Here, if it bee thought strange, that predictions by so excellent creatures as the stars be, should carrie both the name and nature of diabolicall practises, which can be done by none but such as are in league with Satan:

I answer, The reasons hereof are these:

First, it must be considered, that the drift and scope of this art, is to foretell the particular euents of things contingent; as the alteration of the states of kingdomes, the deaths of Princes, good or badde successe of mens particular affaires, from the houre of their birth, to the day of their death. And from this all men may iudge, what the art of it selfe is. For the foretelling of things to come, which in their owne nature are contingent, & in regard of vs casuall (I say not in regard of God, to whome all things are certainely knowne) is a property peculiar to God alone, and not within the power of any creature, man, or Angell. A point that is plainely taught by the Prophet Isai, from the 4. chap. of his prophesie, to the 48. The scope whereof is to prooue that it is a prerogatiue appropriated to the Deitie, and not communicable to the creature, to foreshew the euent of things to come; which in our vnderstanding and reach, may either be or not be; and which when they are, may be thus or otherwaies. It remaines therefore, that Diuinations of this kind, taking from God his right, and robbing him of his honour, are iustly censured of impiety, and are in themselues wicked and abominable.

It is alleadged, that stars in the heauens, are the causes of many things happening in the world, and therfore to practise by them in this manner, deserueth no such imputation.

Ans. It cannot be denied that they are causes of some things: but I demand, what causes? not particular of particular euents; but general and common, that worke alike vpon all things: and no man can diuine of a particular euent, by a generall cause, vnlesse he also know the particular causes subordinate to the general, and the particular dispositions and operations of them. For example, let twenty or thirty egges of sundry kinds of birds be taken and set vnder one and the same henne to be hatched; it is not possible for any man, onely vpon the bare consideration of the heat of the hen, which is the generall cause of hatching the egs, to set down certainely what kind of bird each egge will bring forth, vnlesse he know what the egges were particularly. For a generall and common cause, doth not immediately produce a particular effect, but onely mooueth and helpeth the particular, immediate, and subordinate causes. Therefore the heat of the hen doth not make one egge to send forth a hen-chicken, another egge a ducke, a third a swanne, &c. but onely helpeth it forward by sitting & crouching vpon them. In like manner the starres are generall causes of naturall things, as the heat of the hen is of the hatching of the egges, and by them no man can rightly define of particular euents: and therefore Diuination by the starres, whereby are foretold particular contingent euents in kingdoms, families, or particular persons, is but a forged skil, that hath no ground in nature frō the vertue of the starres, for any such purpose.

A second reason may be this; All the rules & precepts of Astrologie, set down by the most learned among the Chaldeans, Egyptians, & other Astrologers, are nothing els but meere dotages and fictions of the braine of man: for the rules and conclusions of all good & lawful arts, haue their ground in experiēce, and are framed by obseruation: wherupon they are called *Axiomes*, or *positions of arte*, so generally and vndoubtedly true, that they cannot deceiue. But these rules are of a contrary nature, hauing no foundation in experience at all: for if they had, this must needs follow, that the position of the heauens, and the course of all the starres,

must

muſt needs continue one and the ſame; for the principles of art ought to be immutable: but neither the poſition of the heauens, nor the courſe of the ſtarres, is alway one and the ſame. Againe, he that would make ſound rules of art by obſeruation, muſt know the particular eſtate of all things he obſerueth: But no man knoweth the particular eſtate of all the ſtarres, and conſequently none can gather ſound rules of art by them. Thirdly, no man knoweth or ſeeth all the ſtarres, and though they might be all diſcerned, yet the particular vertues of thoſe which are ſeene, cannot be knowne, becauſe their influences in the aire, and vpon the earth are confuſed; and therefore by obſeruation of them, no rules can be made, whereby to iudge of particular euents to come that be cõtingent.

But experience teacheth (may ſome ſay) that if a man addicted to this courſe ſhall practiſe the rules of Aſtrologie, it will fall out that the moſt things he fortelleth ſhall be true, and come to paſſe accordingly: which beeing verified in experience, it ſhould ſeeme, that theſe principles are not vncertain: for how is it poſſible that vpon falſe grounds, ſhould proceede true predictions? To this obiection, learned Diuines haue framed anſwer thus. That in this there is a ſecret Magicke at the leaſt, if not an open league with Satan. For look what is wanting to the effect of the ſtarres, the deuill maketh ſupply of it by his owne knowledge, in things that are to come to paſſe. And this is the iudgement of them that haue knowne this art, which was alſo receiued for true in the daies of the Apoſtles.

The third reaſon. The man that repaireth to the Aſtrologian vpon the particular caſe for his helpe and counſell, muſt beleeue that he can and will doe for him; otherwiſe if he come doubting of his ability, or in way of tempting him, he cannot help him. Now in common vnderſtanding, if the diuiner bring the thing to paſſe, here muſt needs be more then Art. For he that is a maſter of a lawfull art, can work by his rules, whether a man beleeue that he can or no; yea though all the men in the world ſhould doubt, his rules would be effectuall. The art therefore it ſelfe is the old ſuperſtitious art of the Chaldeans, which they beeing Idolaters firſt fetched from the deuill, and his Oracles: yea, the practiſe thereof is nothing but ſuperſtitious ſorcery, and the vndertakers no better then Sorcerers. If any man doubt hereof, their writings are ſufficient teſtimony, and they thẽſelues auouch it. For it is a rule and maxime amõg thẽ in all kind of Sorcerie, that the learner muſt come credulous, and not doubting, or to tempt; otherwiſe no anſwer can be giuen.

But notwithſtanding all theſe reaſons alleadged for the proofe of this point, ſundry things are oppoſed to the contrary.

For firſt, it is ſaid that the Sunne, Moone, and ſtarres were created *for ſignes*, Gen. 1. 14. and therefore that it is lawfull to diuine by them, ſeeing that in ſo doing, we doe but vſe them to the end for which God made them.

Anſ. The reaſon is of no force. The ſtarres indeed by this ordinance doe ſerue for *ſignes*, but of what? not of all things, but (as the text plainly ſheweth) of daies, weekes, moneths, and yeares; yea, of the ſeaſons of the yeare; as of Spring, Summer, Autumne, and Winter; yea further, of the alterations of the weather in generall: but all this maketh nothing to ratifie Diuination of particular euents in things contingent, which are to fall out in the ſtate of kingdomes, families, and perſons: for they are not cauſes, but *Signes*, and that of ſome generall things onely, not of particular.

Againe, it is ſaid, that Moſes and Daniel, two famous Prophets, are commẽded for their ſkill in this art: for of Moſes it is ſaid, Act. 7. 22. *that hee was learned in all the wiſedome of the Egyptians*: and Daniel *in all the wiſedome of the Chaldeans*, Dan. 1. 17. 20. and we know that the Egyptians and Chaldeans were the maſters of Diuination, and eminent aboue all others in matters of Aſtrologie.

Anſw. It cannot be prooued out of thoſe places, that Moſes or Daniel were trained vp in this art: and though it ſhould be graunted they were, yet it followes not, that they were practiſers of it, at leaſt continually. For albeit, beeing children and of tender yeares in the courts of Pharaoh and Nebuchadnetſer, they had bin trained vp by their gouernours in this knowledge, it may not thence be concluded, that they finally ſubmitted themſelues to the practiſe thereof; conſidering that a man may learne that when he is young, which afterward vpon better iudgment and conſideration, he may vtterly diſclaime. And ſo we are to thinke of them, that after God had called them, they did for euer lay aſide all ſuch wicked and deuilliſh practiſes, forbidden by God, and yet in vſe among the Egyptians and Chaldeans.

Thirdly, it is obiected: the ſtarres are admirable creatures of God, and the cauſes of many ſtrange effects in the aire, in the waters, and vpon the earth alſo, in the bodies of men and beaſts: it may ſeeme therefore not vnlawfull to diuine by them.

Anſ. We graunt that the Starres, and eſpecially the Sunne and Moone, haue great vertue and force vpon the creatures that are belowe; partly by their light, and partly by their heat; but hence it will not follow, that they are, or may be lawfully vſed for diuination: for whereas it hath been ſhewed, that the grounds of all good arts are gathered by obſeruation and experience, it is not poſſible for any man, truely and certainly to obſerue all particular euents brought forth by the ſtarres, whereupon he might ground his rules. And for proofe hereof; Suppoſe there was a heap of all kinds of hearbs growing vpon the earth gathered together, which ſhould be all ſtrained into one veſſell, and the liquor brought to the moſt skilfull

Phyſitian that is, or euer was; can we think him able by taſting or ſmelling thereof, to diſtinguiſh the vertues of the hearbs, & to ſay which is which? To doe this when all are ſeuered each from other, is a hard matter, yet poſſible, conſidering they haue their ſeuerall natures and operations; but in this confuſed mixture to diſcerne the ſeueralls is a thing paſſing the skill of man.

The like may be ſaid of the particular vertue of euery ſtarre; for they all haue their operation in the bodies of men, and other creatures; but their vertues beeing all mixed together in the ſubiect wheron they work, can no more be knowne diſtinctly, then the vertues of a maſſe of hearbs of infinite ſorts beaten together. For this is an vndoubted truth in nature: that the vertues of Celeſtial bodies, in their operations are mingled with the qualities of the elements in the inferiour bodies, and the vertues of them all doe ſo concurre, that neither the heate or light of the ſtarres, nor the vertue of the elements, can be ſeuered one from another. And therefore though there be notable vertue in the ſtarres, yet in regard of the mixture therof in their operation, no man is able to ſay by obſeruation, that this is the vertue of this ſtar, and this of that. The ſeauen planets beeing more notable, then the other lights of the heauen, ſpecially the Sunne and Moone, haue their operations and effects plainely and perfectly knowne; as for the other, there was neuer any man that could either feele their heate, or certainely determine of any thing by them.

There beeing then ſome ſtarres, whoſe vertues are vnknowne, how can their operations and effects be diſcerned in particular? Therfore no rules can be made by obſeruation of the vertues of the ſtarres in their operations, wherupon we may foretell particular euents of things contingent, either concerning mens perſons, families, or kingdomes.

A fourth reaſon. All ſtarres haue their work in the qualities of heate, light, cold, moiſture, and drineſſe; as for the ſecret influences which men dreame of comming from them beſides the ſaid qualities, they are but forged fancies. The Scripture neuer mentioneth any ſuch, neither can it be prooued that the Sunne hath any efficacie vpon inferiour bodies, but by light & heate, which becauſe they are mixt with other qualities, they affoard no matter of prediction touching particular euents. For what though the celeſtial bodies doe cauſe in the terreſtriall, heate and cold, drought, and moiſture? doth it therefore follow, that theſe effects doe declare before hand the conſtitution of mans bodie? the diſpoſition of mens minds? the affections of mens hearts? or finally, what ſucceſſe they ſhal haue in their affaires, touching wealth, honour, and religion? Hence I conclude, that diuiuing by them in this ſort, is meere ſuperſtition, and a kind of Sorcery; for which cauſe in Scripture Aſtrologians are iuſtly numbred among Sorcerers.

Now that which hath been ſaid touching this point, may ſerue for ſpeciall vſe.

And firſt, it giues a caueat to all Students, that they haue care to ſpend their time and wits better, then in the ſtudy of Iudiciall Aſtrologie; and rather imploy themſelues in the ſearching out of ſuch things, as may moſt ſerue for the glory of God, and the good of his Church. It is the ſubtilty of Sathan to drawe men into ſuch meditations, and to make this ſtudy ſo pleaſant, that it can hardly be left, when it is once begun: but let them take heed betime. For aſſuredly theſe vaine and ſuperſtitious practiſes, are not the builders and furtherers, but the hinderers and deſtroiers of religion, and the feare of God.

Againe, this muſt admoniſh them which ſuffer any loſſes, not to ſeeke for helpe or remedy at the hands of Aſtrologers, commonly called *Figure-caſters*: for their directions in the recouery of things loſt or ſtollen, commeth not by the helpe of any lawfull art, but from the worke of the deuill, reuealing the ſame vnto them. And better it were to looſe a thing finally, and by faith to expect till God make ſupply another way, then in this manner to recouer it againe: yea, the curſe of God hangeth ouer the head of him, that to helpe himſelfe vſeth diabolicall meanes. For put the caſe: a thing loſt of great value, be againe reſtored by the helpe of Satan; yet God in his iuſtice, for the vſe of theſe vnlawfull means, may take from the Conſulter twice as much; or at the leaſt his grace, and ſo giue him vp to a reprobate ſenſe, to beleeue the deuill to his vtter perdition.

Thirdly, it ſerueth to admoniſh vs of ſome other vanities that accompany Aſtrologie; eſpecially of two.

The firſt, is the *obſeruation of the ſigne* in mans body; wherein not onely the ignorant ſort, but men of knowledge doe farre ouerſhoot themſelues, ſuperſtitiouſly holding, that the ſigne is ſpecially to be marked. An opinion in it ſelfe fantaſticall and vaine, not grounded in nature, but borrowed from Aſtrologie. For the Aſtrologians for better expreſſing and eſtabliſhing thereof, haue deuiſed new ſpheres in the heauens, more then indeede there be, to wit, the ninth and the tenth; and in the tenth commonly called the *firſt mooueable*, haue placed an imaginary ſphere, which they tearme the Zodiacke, and in the Zodiacke twelue ſignes, *Aries*, *Taurus*, *Gemini*, and the reſt, which they imagine to haue power ouer the twelue parts of mans body; as *Aries*, the head and face, *Taurus* necke and throat, &c. But theſe are onely twelue imaginary ſignes: for in the heauens there is no ſuch matter as a ramme, a bull, &c. And how can it ſtand with reaſon, that in a firmament faigned by Poets & Philoſophers, a forged ſigne, which indeed is nothing, ſhould haue any power or operation in the bodies of men.

Primum mobile.

Againe,

Againe, the very order of the gouernment of theſe ſignes in mans body, is fond and without ſhew of reaſon. For according to this platforme, when the Moone commeth into the firſt ſigne, *Aries*, ſhe ruleth in the head; and when ſhe commeth into the ſecond ſigne, *Taurus*, in the necke; and ſo deſcends down from part to part, in ſome part ruling two, in ſome three daies, &c. Where obſerue, that the Moone is made then to rule in the cold and moiſt parts, when ſhe is in hot and drie ſignes: when as in reaſon, a more conſonant order were this; that when the Moone were in hot and dry ſignes, as *Aries*, *Leo*, and *Sagittarius*, ſhe ſhould rule in hot and drie parts of the body; and when ſhe is in cold and moiſt ſignes, ſhe ſhould rule in the cold and moiſt parts of the body; and ſo ſtill gouerne thoſe parts, which in temperature come neereſt to the nature of the ſignes wherin the Moone is.

Beſides this, ſome learned Phyſitians haue vpon experience confeſſed, that the obſeruation of the ſigne, is nothing materiall, and that there is no danger in it, for gelding of cattell, or letting of blood. Indeed it preuailes oftentimes by an old conceit and ſtrong imagination, of ſome vnlettered perſons, who thinke it to be of force and efficacie for reſtoring and curing; and yet the vanity of this conceit, appeares in the common practiſe of men, who commonly vpon *S. Steuens* day vſe to let blood be the ſigne where it will; though it be in the place where the veine is opened. But the truth is, the ſigne in it owne nature, is neither way auaileable, beeing but a fancie, grounded vpon ſuppoſed premiſes, and therefore ought to be reiected, as a meere vanitie.

The ſecond thing belonging to Aſtrologie, which ought to be eſchewed, is the choice and obſeruation of dayes. Curious diuiners doe ſet apart certaine dayes, whereof ſome are (as they ſay) lucky, ſome vnlucky. And theſe they appoint to be obſerued for the beginning of ordinary works and buſineſſes; as to take a iourney, to beginne to lay a foundation of the building, to plant a garden, to weane a child, to put on new apparell, to flit into a new houſe, to trafficke into other countries, to goe about a ſuit to a Prince, or ſome great man, to hunt and vſe exerciſes, to pare the nailes, to cut the haire, in a word to attempt any thing in purpoſe or action, which is not done euery day. The effect and force of theſe daies, is not grounded either in art or in nature, but onely in ſuperſtitious conceit and diabolical confidence, vpon a wicked cuſtome, borrowed from the practiſe of diuiners: and the danger of ſuch confident conceits is this; that the deuill by them takes the vantage of fantaſtical perſons, and brings them further into league and acquaintance with himſelfe, vnleſſe they leaue them. And all ſuch perſons as make difference of dayes for this or that purpoſe, are in expreſſe words plainly condemned, Deut. 18. 10. 11.

4. The fourth kind of Diuination by true meanes, is the prediction of things to come by dreames.

In the olde Teſtament we reade that Sorcerers and falſe Prophets vſed to foretell ſtrange euents, by reuelations which they had in their dreames. Such diuiners were among the Iewes; and for that cauſe the people of God were expreſſely forbidden to hearken vnto *Dreamers of Dreames*, Deut. 13. 3. And the Lord himſelfe by the Prophet Ieremie, taxeth the falſe Prophets, who broached falſe doctrine in his name by this deuilliſh meanes, ſaying, *I haue dreamed, I haue dreamed, Ierem.* 23. 25.

Yet here it is to be remembred, that foretelling of future things by dreames, is not ſimply to be condemned, but onely in part. For of dreames there be three ſorts, *Diuine*, *Naturall*, and *Diabolicall*. *Diuine*, are thoſe which come from God. *Natural* which proceed from a mans owne nature, and ariſe from the qualitie and conſtitution of the body. *Diabolicall*, which are cauſed by the ſuggeſtion of the deuill.

Touching *Diuine dreames*; that there are, or at leaſt haue been ſuch, it is euident. For theſe be the words of God, Num. 12. 6. *If there be a Prophet of the Lord among you, I will bee knowne vnto him by a viſion, and will ſpeake vnto him by a dreame.* And *Iob* ſaith, *that God ſpeaketh in dreames and viſions of the night, when ſleepe falleth vpon men, and they ſleepe vpon their beds*, Iob. 33. 15. Now theſe diuine dreames were cauſed in men, either immediately by God himſelfe, as the former places ſhew; or by meanes of ſome good Angell. In this latter kind was *Ioſeph* often admoniſhed in dreames what to doe, by the Miniſtery of an Angell; as Matth. 1. 20. and chap. 2. 13. 19. and diuining by ſuch dreams, is not condemned: for by them the moſt worthy Prophets of God haue reuealed Gods will in many things to his Church. Thus *Ioſeph* by dreame had notice giuen him of his owne aduancement, Gen. 37. 7. 9. and by Pharaohs dreams which were ſent from God, he alſo foretold the ſtate of the kingdome of Egypt, touching prouiſion for ſeauen yeares dearth, Gen. 41. 25. By the ſame meanes the Prophet *Daniel* propheſied of the flouriſhing and fading of the chiefe Monarchies of the world, from his time to the comming of Chriſt, Dan. 9. &c. Theſe therefore beeing one of the extraordinary meanes, whereby God hath manifeſted his will vnto man in times paſt, more or leſſe; diuination by them is not to be cenſured as vnlawfull, but rather to be honoured and eſteemed, as the ordinance of God.

For the ſecond ſort which be *Naturall*, ariſing either from the thoughts of the minde, or the affections of the heart, or the conſtitution of the bodie: as they are ordinary in all men, in ſome more, in ſome leſſe; ſo they vary acording to the diuerſitie of mens thoughts, affections, and conſtitutions; and by them a man may pro-

bably coniecture of ſundry things concerning the ſtate and diſpoſition, partly of his body, and partly of his mind.

As firſt he may geſſe in likelihood, what is his conſtitution, as the learned in all ages doe conſtantly auouch. For when his mind in dreaming runnes vpon wars, and contentions, fire, and ſuch like, it argueth his complexion is cholerike. When he dreams of waters and inundations, it betokeneth abundance of phlegme. When his fantaſie conceiueth heauy and dolefull things, full of griefe, feare, and horror, it bewraieth a melancholike conſtitution. When his dreames be ioyful and pleaſant, as of mirth, paſtimes, and delightfull newes; his complexion is iudged to be ſanguine.

Againe, by naturall dreames a man may geſſe at the corruption of his owne heart: and knowe to what ſinnes he is moſt naturally inclined. For looke what men doe ordinarily in the day time conceiue & imagine in their corrupt hearts, of the ſame, for the moſt part, they doe corruptly dreame in the night. And this is the rather to be obſerued, becauſe though the wicked man ſhut his eyes, and ſtop his eares, and harden his heart, and will not take notice of his enormities by the light of the Law; yet euen by his owne dreames in the night, his wickedneſſe ſhall be in part diſcouered, and his conſcience thereby conuinced, and he himſelfe left in the end inexcuſable before God. Now albeit a man may probably coniecture of the premiſes by naturall dreames; yet no Diuination of things to come, whether publicke or priuate, good or bad, can be made by them either concerning perſons, families, or kingdomes. Therfore the common obſeruations of dreams in the world, whereby men imagine things that are to come to paſſe, and accordingly foretell them by thoſe meanes, are vaine and ſuperſtitious, and iuſtly ſo condemned in the place before name, *Deut.* 13. *Ier.* 23.

Concerning the third kinde of dreames, which are cauſed by the Deuill. It hath beene graunted in all ages for a truth, that Satan can frame dreames in the braine of a man, and by them reueale his diuination. And it is plainely manifeſted by the continual obſeruation of the Gentiles before the comming of Chriſt. For when Oracles, (that is, anſwers from the Deuill,) were in force, men that vſed to conſult with them, and deſired to be reſolued in matters of doubt, were to lay them downe and ſleepe beſides the altar of Apollo, where they had offered their gift; and ſleeping they receiued in a dreame the anſwer for which they came; and this dreame was framed in the braine of him that ſlept, by the Deuill, and in it the anſwer was deliuerd by him ſpeaking at or in the Oracle. So likewiſe in the Primitiue Church, ſince the comming of Chriſt, though Oracles then ceaſed, which were the greateſt and ſtrongeſt deluſions that euer Sathan had; yet he hath by dreames and viſions wrought in the heads of many men moſt ſtrange and curious conceits for the raiſing vp of hereſies, to the great diſturbance of the peace of the Church. For we reade in Eccleſiaſticall ſtories, that the Maniches had their damnable opiniós firſt inſpired into them, and then confirmed by dreames. And in this age the firſt authors of the ſect of the Anabaptiſts, had their curious conceits of reuelation, partly in dreams, partly in viſions. Likewiſe the Family of loue haue their reuelations in dreams. For he that deſires to become one of that ſect, muſt aſcende thereunto by degrees, before he can come to perfection to be an elder illuminate, or a man deified; to which eſtate when he is once come, he hath for his conformation ſtrong illuſions, both waking and ſleeping in viſions & dreams. Hiſtories of latter times, and wofull experience ſheweth this to be true, the deuill preuailing ſo ſtrongly, that many haue fallen away by this meanes, beeing corrupted by a doctrine meerely carnall, howſoeuer maintained with great pretence of holines. Againe, as the good Angells may cauſe diuine dreames from God, and therein reueale vnto men his will and pleaſure concerning things to come; ſo no doubt the euill ſpirits may cauſe in men diabolicall dreames, and therein reueale vnto them many ſtrange things; which they by means vnknown to men, may foreſee and know. By all which it is euident that there are and may be as wel diabolicall dreames as diuine dreames.

The concluſion then is this: That as diuiuing by the ſecond ſort is ſuperſtitious, hauing no ground from Gods word; ſo foretelling by this third ſort is flat Witchcraft, directly condemned in the places aforenamed, where men are forbidden to propheſie by them, or to regard them.

Yet foraſmuch as dreames be of ſundry kinds, as hath been ſaid, it ſhall not be amiſſe to ſet downe ſome *notes of differences* betweene them, wherby they may be known and diſtinguiſhed each from other. Which point indeed hath long agon been handled in the Primitiue Church, but hardly determined. For the learned of that age haue auouched it a very hard matter, conſidering that the deuill in theſe, as well as in other things, can transforme himſelf into an Angell of light. But howſoeuer the caſe be heard, and the deuill politicke, yet by light of direction from the word of God, there may ſome true differences be ſet downe betweene them; as namely theſe.

Firſt of all; diuine dreames haue alwaies had their preeminence aboue others, that generally they haue concerned the weightieſt matters in the world; as the comming and exhibiting of the Meſſias; the changes and alterations of Kingdoms, the reuealing of Antichriſt, and the ſtate of the Church of God. And this may plainly appeare by thoſe which *Ioſeph* expounded vnto Pharao, and *Daniel* vnto the Kings of Babel and Perſia. But in the other ſort it is o-

therwiſe. For if there be any thing repreſented more then ordinarie in thoſe that be naturall, it proceedeth meerely from fancie and imagination. And as for diabolicall, they are not of ſo weighty matters, nor ſo hard to foretell. For though the Deuill haue great power and skill, yet it is aboue his reach to determine of ſuch things as theſe are, or to foretell them without helpe from God.

Secondly, diuine dreames be alwaies either plaine and manifeſt, or if they be obſcure yet they haue a moſt euident interpretation annexed vnto them. Of the plainer ſort, were the dreames of Ioſeph the husband of Marie, Mat. 1. Of the other ſort were Pharaohs very darke and hidden, but God raiſed vp Ioſeph to giue them an eaſie interpretation vpon the inſtant. Gen. 41. Nebuchadnetſars dreames were full of obſcuritie, and many matters were contained in them, ſo as his ſpirit was troubled, and he forgat them; but God ſtirred vp Daniel and reuealed to him the ſecret, ſo as he remembred it to the King, and declared the true meaning thereof, Dan. 2. 1. 28. 36. Laſtly, Daniels dreames of the foure beaſts, &c. were of like difficultie, but the Angel Gabriel was preſently ſent to make him to vnderſtand them, Dan. 8. 16. Now thoſe that are cauſed by the Deuil, as they be obſcure and intricate, ſo the interpretation of them is ambiguous and vncertaine, becauſe he himſelfe cānot infallibly determine how things ſhall come to paſſe, and thereupon is conſtrained to giue doubtfull anſwers by dreames. And ſuch were not onely the auncient Oracles among the Heathen, where hee gaue the reſolution, but the moderne Prophecies giuen by him to ſome of his inſtruments in the later time.

Thirdly, the dreame that comes from God, is alwaies agreeable to his reuealed will, and repreſenteth nothing contrary to the ſame, in whole or in part: whereas thoſe that proceed from nature, doe ſauour of nature, and be agreeable to mans corruption, which is repugnant vnto Gods will. And thoſe that are ſuggeſted by Satan, are of the ſame nature; the generall ſcope whereof is to croſſe the will of God, and to withdrawe the heart from obedience thereunto.

Fourthly, diuine dreames ayme at this end, to further religion and piety, and to maintaine true doctrine: but the deuill, an enemy to God, worketh in his dreames the ſubuerſion of true religion, and the worſhip of God, that in the roome therof he may ſet vp Idolatry and ſuperſtition. For ſo much we learne, Deut. 13. where the falſe Prophet brings his dreame, and vtters it, yea & confirmeth it by a wonder; but marke his end: It was to drawe men to Apoſtacie; *Let vs* (ſaith he) *goe after other Gods, which thou haſt not knowne, and let vs ſerue them, verſ.* 2. Anſwerable to which, was the practiſe of the falſe prophets afterwards, who cauſed the people to erre by their lies and flatteries.

A Ier. 23. 32.

To conclude this point, it muſt be here remembred, that howſoeuer there are and haue been diſtinct ſorts of dreames, yet thoſe which are from God, were onely in ordinary vſe in the old Teſtament, and in the Church of the New are ceaſed, and take no place ordinarily. Whereas therefore men in their ſleepes haue dreames, they muſt take them commonly to be naturall, and withall know that they may be diabolicall, or mixt partly of the one kind, and partly of the other. And howſoeuer there may be ſome vſe of the naturall, as hath been ſaid, yet commōly they are not to be regarded. And for the other which are from Sathan, or mixt, they are not to be receiued, beleeued, or made B meanes wherby to foretel things to come; leaſt by this vſe of them, we grow into familiaritie with the deuill, and before God be guilty of the ſinne of Witchcraft.

§ 5. The fift and laſt kind of Diuination by true meanes, is by *Lots*; when men take vpon thē to ſearch out fortune (as they vſe to ſpeak) that is, good or bad ſucceſſe in any buſines, by caſting of Lots, whether it be by caſting a die, or opening of a booke, or any ſuch caſuall meanes. I mention this the rather, becauſe among the ignorant and ſuperſtitious ſort, ſuch practiſes are common and in great account: the Lot is an ordinance of God, appointed for ſpeciall end and purpoſes, but when it is thus applied, it ceaſeth to be lawfull, becauſe it is abuſed to other ends then God by his word and C ordinance hath allowed.

That we may the better know the abuſe of a Lot in this kind, we muſt remember there be three ſorts of Lots; the Ciuill, the Sporting, and the Diuining Lot.

The ciuill vſe of Lots, is when they be vſed for the ending of controuerſies; the diuiding of lands and heritages; the diſpoſition of offices amongſt many that are equally fit; the trying of the right in doubtfull things; or laſtly, the diſcouery of a malefactor hid amōgſt many ſuſpected. By this vſe of the Lot was Saul choſen to be King ouer Iſrael, 1. Sam. 10. 21. the skape-goate ſeparated frō that which was to be ſacrificed, Leuit. 16. 8. the land of Canaan diuided among the children of Iſrael, Ioſ. 14. 2. &c. the treſpaſſe of Achan found out, Ioſh. 7. 15. and Matthias choſen to be one of the twelue, Act. 1. 26. And of this Lot Salomon ſaith, Pro. 18. 18. *The Lot cauſeth contentions to ceaſe, and maketh partitions among the mightie.* Hereupon the ciuill vſe of Lots hath his warrant in Gods word, ſo it be lawfully vſed in caſe of neceſſity, with inuocation of the name of God, and with expectation of the euent from God, by whoſe hand and immediate prouidence it is diſpoſed. *For the Lot* (ſaith Salomon) *is caſt into the lappe, but the whole diſpoſition thereof is from the Lord,* Prou. 16. 33.

The Sporting Lot is that which is common-

ly vſed for ſome vaine and vnneceſſarie end; as to ſet vp banck-rupts, or ſuch like. This hath no warrant in the word of God whereupon men ſhould vſe it, and therefore it is no better then an abuſe of Gods ordinance, to ſpeake no more of it.

Now the diuining Lot performed by the opening of a booke, or the caſting of a die, or ſuch like, thereby to declare good or bad ſucceſſe, cannot be done without confederacie with Satan either explicite, or implicite. For the plain caſt of a die, or the opening of a book without beleeuing, can doe nothing for the diſcouering of future contingents. And what is there in the nature of theſe actions to produce ſuch effects? or where, or when did God giue this vertue to them certainly to determine of things hidden from man, and known onely to himſelfe? Diuination therefore by them is to be holden as a practiſe, not onely ſauouring of ſuperſtition, but proceeding from the arte of Witchcraft and Sorcerie.

And thus much of Diuination, by means of the creatures; and the ſeuerall kinds thereof.

Sect. III.

The ſecond kind of Diuination, is by *counterfeit and forged meanes*, which are none of the creatures of God: whereof one kinde onely is menrioned in Scripture, *viz.* when Satan is cõſulted with in the ſhape of a dead man. This is commonly called *Necromancie, or the blacke art*, becauſe the deuill beeing ſought vnto by Witches, appeares vnto them in the likeneſſe of a dead bodie. And it is expreſſely forbidden Deut. 18. 11. yea condemned by the Prophet Eſay, 8. 19. 20. who ſaith in plaine tearmes, that Gods people ought not to goe *from the liuing to the dead, but to the Lawe and to the teſtimonie*. A memorable example hereof is recorded in 1. Sam. 28. the obſeruation whereof will diſcouer vnto vs the chiefe points of Necromancie. There Saul about to encounter the Philiſtims, beeing forſaken of God, who refuſed to anſwer him, either by dreames, or by Vrim, or by the Prophets, inquired for one that had a familiar ſpirit: and hearing of the Pythoneſſe at Endor, went vnto her by night, & cauſed her to raiſe vp Samuel, to tell him the iſſue of the warre. Now the Witch at his requeſt raiſed vp the Deuill, with whom ſhe was confederate, in Samuels likeneſſe; who gaue him anſwer, concerning his owne ouerthrow, and the death of his ſonnes. Which example declareth plainely that there is a kind of diuination, whereby witches and ſorcerers reueale ſtrange things, by meanes of the deuill appearing vnto them in the ſhapes or ſhadowes of the dead.

Touching the truth of this example, two Queſtions may be mooued.

The firſt is, Whether that which appeared was true Samuel or not? Some ſay it was Samuel indeed: others (who hold that there are no Witches) denie that it was either Samuel, or the deuil; and affirme it to be ſome other counterfeit comming in Samuels attire to deceiue Saul: both which opinions are falſe, and here to be confuted.

And firſt, that their opinion which ſay that true Samuel appeared vnto Saul, is a flat vntruth, I prooue by theſe reaſons.

I. Before this time, God had withdrawne his ſpirit from Saul, as himſelfe confeſſeth, and denied to anſwer him any more by ordinarie meanes, in ſuch ſort as before hee had done. Hereupon I gather, that it was not probable, that God would now vouchſafe him the fauour to ſuffer Samuel to come vnto him extraordinarily, and tell him what ſhould be the end of his warre with the Philiſtims: and to this purpoſe it is affirmed twiſe in that Chapter, that God had taken his good ſpirit from Saul.

II. The ſoules of the faithfull departed, are in the hand of God, and doe reſt in glory with himſelfe, and their bodies are in the earth, and there reſt in peace. So ſaith the voice from heauen, Reuel. 14. 13. *Bleſſed are the dead that die in the Lord: for they reſt from their labours, and their workes*, that is, the reward of their works, *follow them immediately*, or *at the heeles*, as the word ſignifieth. Now ſuppoſe the deuill had power ouer Samuels bodie, yet to make true Samuel, he muſt haue his ſoule alſo. But it is not in the power of the Deuill, to bring againe the ſoules that are in heauen vnto their bodies, and ſo to cauſe them to appeare vnto men vpon earth, and to ſpeake vnto them. The Deuills kingdome is in hel, and in the hearts of wicked men on earth; yea whiles the children of God are in this world, he vſurpeth ſome authority ouer them, by meanes of their owne corruption: But heauen is the kingdome of God and his Saints, where Satan hath nothing to doe, conſidering that there is no fleſh or corruption, to make him entrance or yeeld him intertainment. Neither can it be prooued by Scripture, that the Deuill can diſturbe either the bodies or ſoules of them that die in the Lord: and therefore the Witch with all her power & skill, could not bring Samuels rotten body (for ſo no doubt it was now) and ſoule together.

III. This ſhape which appeared, ſuffered Saul to adore and worſhip it, whereas the true Samuel would neuer haue receiued adoration from Saul the King, though it had beene in ciuill manner onely. Whom then did Saul adore? *Anſ.* The Deuill himſelfe, who beeing an enemie to the glorie of God, was content to take to himſelfe that honour, which a King in dutie is to performe to God himſelfe.

IV. If it had beene true Samuel, he would certainly haue reprooued Saul for ſeeking help at witches, contrary to Gods commandement, and that doctrine which hee had taught him from God in his life time. But this counterfeit reprooued him not, and therefore it is not like to be the true Prophet of God, but Satan himſelfe,

selfe, framing by his art and skil the person and shape of Samuel.

But it is alledged to the contrary, that Samuel after his sleep, prophecied of the death of Saul, Ecclesiastic. 46. iv. 20. *After his sleepe also he told of the Kings death, &c. Answ.* That booke penned by Iesus the sonne of Sirach is a very worthy description of Christian Ethicks, conteining more excellent precepts for manners, then all the writings of heathen Philosophers or other men. But yet it is not Scripture, neither did the Church euer hold and receiue it as Canonicall; yea, the author himselfe insinuateth so much in the beginning thereof, for in the preface he disableth himselfe to interpret hard things, and after a sort craues pardon for his weaknes, which is not the manner of the men of God, that were penmen of Scripture. For they were so guided by Gods spirit in their proceedings, that nothing could be hard vnto them. This priuiledge no ordinary man hath assurance of: and therefore this author writing vpon his owne priuate motion, was subiect to error, and no doubt the speach of his, beeing contrary to that which is recorded in the Canonicall Scriptures, is a flat vntruth.

Secondly, it is obiected, that the Scripture calleth him Samuel, that appeared vnto Saul. *Anſ.* The Scripture doth often speak of things, not as they are in themselues, but as they seeme to vs. So it is affirmed, Gen. 1. 16. that God made two great lights, the Sunne and the Moone; whereas the moone is lesser then many starres, yet because in regard of her nearnesse to the earth, shee seemeth vnto vs greater then the rest, therefore shee is called a *great light*. In like manner Idols in the Scripture are called Gods, not that they are so indeed, (for an Idoll is nothing, 1. Cor. 8. 4.) but because some men doe so conceiue of them in their mindes. In a word; the Scripture oftentimes doth abase it selfe to our conceit, speaking of things not according as they are, but after the manner of men; and so in this place calleth counterfeit Samuel, by the nature of the true Samuel, because it seemed so vnto Saul.

The third obiection; That body which appeared, prophecied of things that came to passe the day after, as the death of Saul, and of his sonnes; which indeed so fell out, and at the same time, therefore was like to be Samuel. *Answ.* There is nothing there said or done, which the deuill might not doe. For when the Lord vseth the deuil as his instrument to bring some things to passe, he doth before hand reueile the same vnto him: and looke what particulars the deuill learneth from God, those he can foretell. Now the truth is, Satan was appointed by God to worke Sauls ouerthrow, & it was made knowne vnto him when the thing should be done; by which meanes, and by none other, the deuill was enabled to foretell the death of Saul. Where (by the way) obserue, that in this case the deuill can reueale things to come certenly, to wit, if hee be appointed Gods immediate instrument for the execution of them, or knows them by light of former prophecies in Scripture.

Fourthly, dead men doe often appeare and walke after they are buried. *Anſ.* It is indeed the opinion of the Church of Rome, and of many ignorant persons among vs: but the truth is otherwise. Dead men doe neither walke nor appeare in body or soule after death: for all that die, are either Righteous or wicked: The soules of the righteous goe straight to heauen, and the soules of the wicked to hell, and there remaine till the last iudgment: and therefore of the iust it is said, that they are *blessed when they die, because they rest from their labours*; Apoc. 14. 13. But how doe they rest, if after they be dead they wander vp and downe in the earth?

If it be said, that Moses and Elias appeared when Christ was transfigured in the Mount; and that Lazarus rose againe, and at Christs resurrection many dead bodies rose againe and appeared.

I answer; there were two times when God suffered the dead to be raised vp againe; either at the planting of his Church, or at the restoring and establishing of it, when it was raised to the foundation. Thus at the restoring of religion in Elias and Elishas times, the sonne of the Shunamitish woman, 2. King. 4. 34. and the widowes sonne at Sarephta, 1. King. 17. 21. were raised. Againe, when God would restore his Church which was fallen to Idolatry about the death of Elisha, he caused the like miracle to be wrought in the reuiuing of a dead man by the touching of Elishas dead carkeise in the graue, thereby to assure the people of their deliuerance, and to cause them to embrace the doctrine of the Prophet after his death, which in his life they had contemned. In like manner at the establishing of the Gospell in the new Testament, it pleased Christ to raise vp Moses and Elias, and to make them knowne to his Disciples by extraordinary reuelation, that they might beleeue that the doctrine which he preached was not new, but the same in substance with that which was recorded in the Law and the Prophets, both which were represented by Moses and Elias. So also he wrought the miracle vpon Lazarus, the widowes sonne, and Iairus daughter, thereby to shew the power of his Godhead, the truth of his calling, the testimony of his doctrine: lastly, to make knowne the power of his resurrection, he caused some to rise and appeare to others, when he himselfe rose againe. But out of these two times we haue neither warrant nor example, that God suffered the dead to be raised vp. Wherefore those instances will not any way confirme Samuels appearing, which indeede was not true, but counterfeit and forged by the Deuill himselfe.

Now for the Second Opinion, of those

which denie that there be any Witches, and thereupon hold that this was a meere cosenage of the Witch, suborning some man or woman to counterfeit the forme, attire, and voyce of Samuel, thereby to delude Saul; that also is vntrue. For he that spake foretold the ruine of Saul, of his sonnes, and of his army, yea the time also wherein this was to come to passe: whereas in likelihood no man or woman in al Israel, could haue foretold such things before hand of themselues. It was not then any cosenage, as is affirmed, but a thing effected by the deuill, framing to himselfe a body in the likenesse of Samuel, wherein hee spake.

If therefore it be manifest, that by counterfeit apparitions of the dead, Witches and Sorcerers can foretell things to come: hence sundry points of Witchcraft may be obserued.

First, that there is a league betweene the Witch and the deuill. For this was the cause which mooued Saul to seeke to Witches, because neither he himselfe, nor any of his seruants could raise vp Satan in Samuels likenes, as the Witch of Endor did. But Saul beeing a King, might haue commanded helpe from all the wise and learned men in Israel, for the effecting of such a matter: why then would he rather seeke to a silly woman, then to them? The reason was, because she had made a compact with the deuill, for the vsing of his helpe at her demaund, by vertue whereof he was as ready to answer, as she to call him; whereas *Saul* and the learned Iews, hauing made no such league, neither he by his power, nor they by their skill, could haue performed such a worke.

Secondly, the deuill will be ready at the call and command of Witches and Sorcerers, when they are intending any mischiefe. For here the Witch of Endor no sooner spake, but he appeared: and therefore the text giues her a name that signifieth, one hauing rule and command ouer Pytho, that is, the familiar spirit: yet when he is cōmanded, he yeelds not vpon constraint but volūtarily, because he builds vpon his own greater aduantage, the gaining of the soule of the Witch. Where by the way, let it be obserued, what a pretious thing the soule of man is; the purchasing whereof, can make the proud spirit of Satan so farre to abase it selfe, as to be at the command of a silly woman. Againe, what an inueterate malice Satan beareth to man, which for the gaining of a soule, will doe that which is so contrary to his nature. It may teach man what to esteeme of his soule, and not to sell it for so base a price.

Thirdly, by this, the great power of the deuill in the behalfe of the Sorcerer, is made manifest. For he was presently at hand to counterfeit *Samuel*, and did it so liuely and cunningly, as well in forme of body, as in attire and voice, that *Saul* thought verily it was the Prophet: which may be a caueat vnto vs, not easily to giue credit to any such apparitions. For though they seeme neuer so true and euident, yet such is the power and skill of the deuil, that he can quite deceiue vs, as he did *Saul* in this place.

Sect. IV.

Hitherto I haue shewed the first kinde of Diuination by means, both true & forged. Now followeth the secōd; practised without means.

Diuination without meanes, is the foretelling and reuealing of things to come, by the alone & immediate assistance of a familiar spirit. This kind is mentioned, and expressely forbidden, Leuit. 19. 31. Ye shall not regard them *that worke with spirits*. Againe, Leuit. 20. 6. If any turne *after such as worke with spirits*, to goe a whoring after them, I will set my face against that person, and will cut him off from among his people. So Deut. 18. 11. Let none be found among you, *that consulteth with spirits*. In which places the holy Ghost vseth the word *Ob*, which more properly signifieth a spirit, or deuill: in which sense it is taken in Leuit. 20. 27. and in 1. Sam. 28. 8. And by reason of the league which is between the Witch and the deuill, the same is also giuen to the Witch, that worketh by the deuill: and therefore the Pythonesse at Endor, is both called *Ob*, 1. Sam. 28. 9. and she that ruleth *Ob*. v. 7. 8.

Now this kinde of Diuination is practised two wayes: either inwardly, when the spirit is within the Witch: or outwardly, when beeing forth of the Witch, he doth onely inspire him or her.

An example of the former way, the Scripture affoardeth, Act. 16. 16. of a woman at Philippi, that had a spirit of Pytho; which gat her master much vantage with diuining. And this spirit whereby she diuined was within her. For Paul beeing molested, said to the spirit, I command thee in the name of Iesus Christ, *that thou come out of her*; *and he came out of her the same houre*, v. 18. And because the deuill is not wōt in this kind to speak out of the throat and brest, or belly of the Witch possessed, hereupon learned men haue thought that this name (*Ob*) is giuen to the deuill, because he speaketh out of the Witch as out of a bottle or hollow vessell; for so the word *Ob*, properly signifieth.

Secondly, this may be practised when the deuill is forth of the Witch; and then he either inspireth her, or els casteth her into a trance, and therein reuealeth vnto her such things as she would know.

Of this kind, though we haue no example in Scripture, yet the histories of the Heathen doe afford vnto vs many instances of experiēce therein. One of the principall is the history of the tenne Sibylles of Greece, who were most famous Witches, and did prophecie of many things to come, whereof some were true concerning Christ and his kingdome, which the deuill stole out of the Bible, and some other were false: and all of them they receiued by reuelation from the deuill in trances.

But

But it will be ſaid, if the deuill reueileth vnto his inſtruments ſtrange things in trances, then how ſhall a man diſcerne between diabolicall reuelations, and the true gift of Prophecie; which God in trances reueileth vnto his Prophets.

Anſ. In this point Satan is (as it were) Gods ape: For as he in olde time raiſed vp holy Prophets to ſpeake vnto the fathers, for the building vp of his Church: ſo hath Satan inſpired his miniſters, and furniſhed his inſtruments with propheticall inſpirations from time to time, for the building vp of his own kingdom: and hereupon he hath notably counterfeited the true gift of prophecie receiued firſt from God himſelfe. And yet, though in many things they be like, there is great difference between them.

First, diuine trances may come vpon Gods children, either when the ſoule remaineth vnited with the body, or elſe when it is ſeuered for a time. So much Paul inſinuateth, when he ſaith of himſelfe, 2. Cor. 12. 2. that he was rapt vp (as it were in a heauēly trance) into the third heauen, but whether in the body, or out of the body, he knew not. But in all diabolicall ecſtaſies, though the body and ſenſes of the Witch be (as it were) bound or benummed for the time; yet their ſoules ſtill remaine vnited to their bodies, and not ſeuered from them. For though the deuill by Gods permiſſion may kill the body, and ſo take the ſoule out of it for euer; yet to take it from the body for a time, and to reunite them againe, is miraculous, and therefore beyond the compaſſe of his power.

Secondly, in diuine trances the ſeruants of God haue al their ſenſes, yea and all the powers of ſoule and body remaining ſound and perfect, only for a time the actions and operations are ſuſpended and ceaſe to doe their duty: but in ecſtaſies that be from Satan, his inſtruments are caſt into frenzies and madneſſe: ſo as reaſon in them is darkened, vnderſtanding obſcured, memorie weakened, the braine diſtempered; yea all the faculties are ſo blemiſhed, that many of them neuer recouer their former eſtate againe, and they that ſcape beſt, doe carrie their blemiſhes, as the deuills skars, euen to their graue. So kind is Satan to his friends, that he will leaue his tokens behind him where euer he comes in this ſort. The ſeruants of God receiue no ſuch blemiſh, but rather a further good, and a greater meaſure of illumination of all the powers of the ſoule.

Thirdly, diuine ecſtaſies tend alway to the confirming of the truth of the Goſpell, and the furtherance of true religion and piety. Such was *Peters*, Act. 10. 11. which ſerued to aſſure him of his calling to preach the Goſpell to the Gentiles, and to informe his iudgement in this truth, that there was no acception of perſons with God, and that to them of the newe Teſtament, all things were cleane, and nothing polluted. But the ſcope of them that are from Satan, is principally the ſuppreſſing and hinderance of religion, the drawing of the weake into errours, the ratifying and confirming of them that are fallen thereinto, and the generall vpholding of the practiſes of vngodlines. And by theſe and ſuch like particular differences, hath God pulled off the Deuils vizar, and made him better known and diſcerned of true Chriſtians. And thus much concerning Diuination, the firſt part of Witch-craft.

CHAP. IV.

Of operatiue or working Witch-craft.

THe ſecond part is that which conſiſteth in Operation, and is therefore called Operatiue or working Witchcraft.

Witch-craft in Operation, is that which is employed in the practiſe and reall working of ſtrange things or wonders, and it hath two parts, Inchantment, and Iugling.

Sect. I.

Inchantment. Inchantment is the working of wonders by a charme. This the Lord expreſſely forbiddeth, Deut. 18. 11. *Let none bee found among you, that is a Charmer.* In this deſcription, two points are to be conſidered: 1. what things may be done by inchantment, namely *wonders*, for I ſay it is the practiſe of wonders: 2. by what meanes theſe wonders are wrought, that is, by a *Charme*.

For the firſt: The wonders done by Inchanters are, 1. The raiſing of ſtormes and tempeſts; windes and weather, by ſea and by land: 2. The poyſoning of the ayre: 3. Blaſting of corne: 4. Killing of cattell, and annoying of men, womē, and children: 5. The procuring of ſtrange paſſions and torments in mens bodies, and other creaturs, with the curing of the ſame: 6. Caſting out of Deuills. Theſe and ſuch like things Inchanters can doe by their charmes. And for proofe hereof, we haue the vniforme conſent of all ages, with the records of Witches confeſſions to manifeſt the ſame; beſides the teſtimony of experience in this age: ſo as the man that calls it into queſtion, may as well doubt of the Sunne ſhining at noone day.

Yet for the further declaration therof, we wil alleadge what the Scripture ſaith in this point. Salomon ſaith, *If the Serpent bite when he is not charmed, no better is a babler*, Eccles. 10. 11. thus the words are in our Engliſh tranſlation: but they may be better thus read according to the originall: If the ſerpent bite before he be charmed, what profit hath the maſter of the tongue thereby, that is, the Charmer. And ſo they

beare this ſenſe. If the Inchanter be bitten, before the ſerpent be charmed, then he hath no benefit by his charme. For Salomon in that place giueth vs to vnderſtand, what power Inchanters haue, and what they may doe by their charmes, if they come in time, namely, ſtay the poiſon of the ſerpẽt, ſo as he cannot hurt, either by biting or ſtinging. When Balac intended euill againſt Iſrael, he hired Balaam to curſe thẽ, Num. 22. 6. Now this Balaam was an inchanting Witch; for though he be called a Prophet, yet this was onely in the reputation of the world; for his practiſe was to inchãt by charms of words; and to that purpoſe he was hired to curſe Gods people, that is, to bring miſcheife vpon them by charming; which thing when he had often and many waies aſſaied to doe, and could no way preuaile, but that it pleaſed God contrary to his endeauours, to bleſſe Iſrael, thẽ he breakes out into theſe words, *There is no ſorcerie againſt Iaacob, nor ſoothſaying againſt Iſrael*, Num. 23. 23. As if he ſhould haue ſaid, I know well that ſorcerie is powerfull in many things, and of force to bring much miſchiefe vpon men, yet it can take no place againſt the people of God, becauſe he hath bleſſed them; and whome he bleſſeth, them no man can hurt by curſing. Inchanters therefore, may vpon Gods permiſſion worke ſtrange things, as appeares by theſe places, to name no more.

The ſecond point to be obſerued, is the meanes whereby theſe wonders are practiſed; theſe are counterfeit and ſuppoſed meanes, not ordeyned and ſanctified by God, which are commonly called Charmes.

A Charme is a Spell or verſe, conſiſting of ſtrange words, vſed as a ſigne or watchword to the deuill, to cauſe him to worke wonders.

Firſt, I ſay it is a *Spell conſiſting of ſtrange words*, becauſe in theſe inchantments, certaine words or verſes are ſecretly vttered, which in regard of the common formes of words are ſtrange, and wherein there is thought to be a miraculous efficacie to bring ſome extraordinary and vnexpected thing to paſſe. A point of it ſelfe euident and needing no further proofe, conſidering it is not vnknowne to the more ignorant ſort, who are better acquainted with theſe, then with the word of God. And theſe words are not all of one and the ſame kind; but ſome are rude and barbarous, neither knowne nor conceiued or vnderſtood; of which the ancienter ſort of Charmes were wont to be made eſpecially, and ſome later. Some againe are plaine and knowne tearmes, which may be vnderſtood; as the names of the Trinitie, ſome words and ſentences of Scripture, as *In principio erat verbum, &c.* Again, charmes that conſiſt of words, are not all of one ſort, but ſome be imprecations, wiſhing ſome euill: others in ſhew haue the forme of praiſes and bleſſings, whereby the Witch either flatteringly commendeth, or fauourably wiſheth ſome good: others againe are made in forme of prayer and petition: and they all are ſometimes plainely conceiued, ſometimes in ruder and more vnknown words, as thoſe wel know, who haue heard them, or read them where they are to be found.

Secondly, I adde, that the charme is vſed for *a ſigne and watchword to the deuill, to cauſe him to worke wonders*, wherein ſtandeth the nature and proper end of a Charme. The nature, in that it is a diabolicall ſigne; the end, to cauſe the deuill to worke a wonder: whereby it is diſtinguiſhed from all other ſpeaches of men. For all they commonly carry the nature of the thing, whereof and whereabout they be made, but the Charme doth not alwaies follow the nature of the words, but hath another nature in regard of the immediate reuelation it hath to the deuill, to whom it is a ſigne. Againe, the charme pronounced doth not the wonder, but the deuil admoniſhed by it as by the watch-word to doe the feate.

Now becauſe ſome are of opinion, in regard of the ordinary production of ſtrange effects by theſe meanes, that the Spell hath in it ſelfe ſome vertue and power to ſuch and ſuch purpoſes whereunto it is vſed; I will ſtand a little in the proofe of the contrarie. That a Charme is onely a diabolicall watchword, and hath in it ſelfe no ſuch effectuall power or poſſibilitie to worke a wonder. My reaſons are theſe.

Firſt, this muſt be taken for a maine ground; That as there is nothing in the world, that hath being but from God, ſo nothing hath in it any efficacie, but by his ordinance. Now whatſoeuer efficacie, is in any creature from God, it receiued the ſame into it ſelfe, either by creation, or ſince the creation by ſome new and ſpeciall inſtitution, appointment, and gift of God. For example. The bread in the Sacrament, by a naturall power giuen vnto it in the creation, ſerueth to nouriſh the bodie; and the ſame bread, by Gods ſpeciall appointment in his word, feedes the ſoule, in that by his ordinance it is made to vs a ſigne & ſeale of the body of Chriſt broken for vs: And ſo it is in euery creature; if the effect be ordinary and naturall, it hath it by creation; if extraordinarie and ſupernatural, it hath that by diuine ordinatiõ: So that whatſoeuer comes to paſſe by any other meanes, is by Satanicall operation. Now Charmes and Spells, ſtanding of ſet words and ſillables, haue no power in them to worke wonders, either by the gift of nature in the creatiõ, or by Gods appointment ſince the creation: and therefore they haue in them no power at all for any ſuch purpoſe. This latter part of the reaſon, beeing the aſſumption or application of the ground to the preſent inſtance, conſiſteth of two parts, which I will prooue in order. Firſt then I affirme, *that by the gift of nature*, no words of Charmes haue power in them to worke wonders; and I prooue it in this manner.

I. All words made and vttered by men, are in their owne nature but ſounds framed by the tongue, of the breath that commeth from the lungs. And that which is onely a bare ſound, in all reaſon can haue no vertue in it to cauſe a reall worke, much leſſe to produce a wonder. The ſounds of bells and of many muſicall inſtruments, and the voices of many bruit creatures, are farre more ſtrong and powerfull then the voice of a man: yet who knoweth not, that none of all theſe is auaileable to ſuch purpoſes. Indeed they haue power to affect the minde, by their ſweetneſſe or otherwiſe, but they are not able to bring to paſſe a reall worke, either by the inflicting of hurts and harmes, or by the procuring of good. I conclude therefore, that the voice of man by nature, hath no power to worke any wonders.

II. Againe, euery thing which hurteth or affecteth another, muſt neceſſarily touch the thing which it hurteth or affecteth. For it is a graunted rule in nature, that euery agent worketh vpon the patient by touching: But words vttered in Charmes are commonly made of things abſent, and therefore though it ſhould be graunted, that they had the power of touching a ſubſtance (which they cannot haue) yet of themſelues they are not auaileable to bring vpon things abſent good or bad.

Omne agens, agit per contactum.

III. Moreouer, if wordes conceiued in charmes and ſpells haue any ſuch power as is pretẽded, why ſhould not euery word that any man ſpeaketh haue the ſame power, inaſmuch as all words are of the ſame nature, beeing onely ſounds framed in the breaſt, and vttered of the tongue in letters & ſyllables? But experience teacheth, that the ſame word ſpoken by another, hath not the ſame vertue; For the charme vttered by the Charmer himſelfe, will take effect, but being ſpoken in the ſame manner by another man, that is no Inchanter, maketh to no purpoſe, for nothing is effected by it.

IV. That which is in nature nothing but a bare ſignification, cannot ſerue to worke a wonder, and this is the nature of all words; for as they be framed of mans breath, they are natural, but yet in regard of forme and articulation they are artificiall and ſignificant, and the vſe of them in euery language is, to ſignifie that which the author thereof intended: for the firſt ſignifications of words, depended vpon the will and pleaſure of man that framed and inuented them. Beeing therefore inuented onely to ſhew or ſignifie ſome thing, it remaines that neither in nature nor proper vſe, they can be applyed to the producing of wonderfull and ſtrange effects. Thus the former part of the aſſumption is cleared.

In the ſecond place I affirme, that the words of charmers haue not this power in them, *by any ſpeciall gift, bleſſing, or appointment of God*, ſince the creation, which is the other part of the aſſumption. And I ſhew it thus: whatſoeuer A is powerfull and effectuall to any ende or purpoſe, by Gods gift, bleſſing, or appointment, the ſame is commanded in his word to be vſed, and hath alſo a promiſe of bleſſing annexed to the right vſe thereof. To vſe the inſtance before made for explanation ſake. The bread in the Lords ſupper, hath this power and property giuen it by Chriſt: to ſeale and ſignifie vnto euery beleeuing receiuer the body of Chriſt; and by this property giuen it, it is auaileable to this purpoſe; though it be a thing aboue the common and naturall vſe of bread; and thereupon we haue warrant from Chriſts own commandement, ordinance, and example ſo to vſe it. But in the whole body of the Scripture, there B is not the like commandement to vſe the words of Charmes for the effecting of wonders, much leſſe the like promiſe of bleſſing vpon the ſame ſo vſed: therefore the concluſion is, that God hath giuen no ſuch power vnto them in ſpeciall.

If it be asked then, what they are, and wherto they ſerue? I anſwer, they are no better then the deuils ſacramẽts and watchwords, to cauſe him to do ſome ſtrange worke. For the Inchanter hath relation in his minde to the deuill, whoſe helpe he hath at hand by couenant either open or ſecret; or at leaſt ſome ſuperſtitious opinion of the force of the words, which is a preparation to a couenant.

The truth of this doctrine, howſoeuer it be C thus made manifeſt, yet it findes not generall intertainment at all mens hands. For there are and haue been ſome learned men, in all ages, who maintained the contrary, both by word and writing; and namly, that there is great vertue and power in words pronounced in time and place, to effect ſtrange things. For proofe whereof they alleadge theſe reaſons.

Firſt, that the bare conceit and imagination of man, is of great force to doe ſtrange things; and therfore words expreſſed much more. *Anſ.* The ground of the reaſon is naught. Imagination is nothing elſe but a ſtrong conceit of the minde touching any thing, whatſoeuer it be, and by reaſon of the communion that is between the body and ſoule being together, it is D of great force to worke within the man that imagineth diuerſly, and to cauſe alteration in himſelfe, which may tend either to the hurt or to the good of his own body: but yet imagination hath no force out of a man to affect or hurt an other. A man (conceiuing deſperately of his own eſtate) by the ſtrength of imagination may kill himſelfe; but the ſame conceit, be it neuer ſo ſtrong, can not hurt his neighbour. For it is no more then Cæſars image vpon his coyne, which ſerueth only to repreſent Cæſar: ſo imaginatiõ is nothing but the repreſẽtation of ſome thing in the mind by conceit; and therfore as the perſon of Cęſar is nothing hurt, though his image be defaced; ſo when we conceiue of men in our minds, though neuer ſo badly & malitiouſly, yet al is of no force to hurt

or annoy them, either in person or state.

Secondly, they alleadge that Witches by malitious and wrie lookes, in anger and displeasure, may and doe hurt those vpon whom they looke, whether they be men or other creatures. And it is an old receiued opinion, that in malitious and ill disposed persons, there proceed out of the eye with the beames, noysome and malignant spirits, which infect the ayre, & doe poison or kill, not onely them with whom they are daily conuersat, but others also whose company they frequent, of what age, strength, and complexion soeuer they be. *Ans.* But the opinion is as fond, as it is old: for it is as much against nature that such vertue should proceed out of the eye, or such spirits breake out of the nerues to the party hated, as it is for the blood of the body, of it selfe, to gush out of the veines.

Yet for the ratifying of this opinion, they alledge that which is writtē in *Gen.* 30.37. where *Iacob* had speckled roddes before the sheepe in their watery troughes, and that by Gods appointment, for this end, that they might bring forth party-coloured lambs. I answer, that was not a work of sight, but a speciall and extraordinary worke of Gods prouidence vpon *Iacob* in his necessitie, as we may plainely see in the chapter next following, v. 9. and 11. yea it was taught *Iaacob* by God himselfe; and if it had been an ordinarie worke, doubtlesse the gaines thereof beeing so good, *Iaacob* would haue done it againe afterward; but we neuer reade that he did it againe. And be it granted it were a naturall worke, yet it cannot prooue witching by sight, because the sheepe receiued into their eyes the *species* and resemblance of the rods, which is according to natnre; whereas in fascination or bewitching by sight, malignant spirits should not be receiued in, but sent foorth of the eye, which is against nature.

Yea, but the Basiliske or Cockatrice doth kill man and beast with his breath and sight, yea the wolfe takes away the voyce of such as he suddenly meetes withall and beholds, and why may not wicked men or women doe the like? *Ans.* Indeed it is a thing receiued by common errour, and held of some for a truth; but no experience of any man hath yet been brought for the proofe thereof, and therefore it is to be reputed as fabulous. Thus much in probability may be thought (if the allegatiō should be true) that the Basiliske being possessed of a thicke poyson, may by his breath send forth some grosse venemous vapours, and thereby infect the ayre, and poison the thing that is neere vnto him. Againe, that the suddaine and vnexpected beholding of the venemous Cockatrice, or the rauenous wolfe, (being creatures in their kind fearefull, especially to those that are not acquainted with thē) may cause present astonishmēt, & consequently perill of death. But that this should be done by the eyes of these creaturs only, in manner aforesaid, it is not credible; & therfore Authors haue vpon good ground denied it, as beeing confirmed neither by reason, nor experience.

Thirdly, they reason thus; Inchanters by whispering of words in charmes can stay the stinging and poisoning of serpents; for so Dauid in effect speaketh, that the voice of the Charmer charmeth the serpent, Psal. 58. 5. It may seeme therefore that there is no smal force in words for the effecting of strange workes. *Ans.* It must be granted that the Charmer may inchant the serpent: but how? not by vertue of the words in the Charme, but by power of the deuill, who then is stirred vp, when the charme is repeated, to doe the thing intended. The truth of this answer appears by the words of the text, as they are reade in the originall, that the Inchanter *ioyneth societies very cunningly*, namely, with the Deuill. Now these societies betweene Satan and the Charmer, are the very ground of the work vpon the serpent: which worke vpon confederacie formerly made, is done by the deuill, and the words of the Charme are no more but the Inchanters Item or watchword, to occasion him thereunto. And let any other man repeate the same words a thousand times, that either is not thus confederate with Satan, or hath not a superstitious opinion of Charmes, and all his labour will be in vaine.

Fourthly, the word of God is of great force in the hearts of men to conuert and change them, as it is vttered by the mouth of mortall man: and this force is not in the man by whom it is spoken; where then should it be, but in the words? and then if in the words, why may not other words be of like efficacie, beeing vttered by man? *Ans.* 1. The power of Gods word commeth not from this, that it is a word, and barely vttered out of the mouth of a man; for so it is a dead letter: but it proceedeth from the powerfull operation of the spirit, annexed by Gods promise thereunto, when it is vttered, read, and conceiued; which operation if it were taken away, the word might be preached a thousand years together, without any fruit or effect, either to saluation or condemnation.

2. The word of God is powerful by the concurrence of the worke of the spirit, not in all things; as for example, in raising winds and tempests, in infecting the ayre, in killing and annoying men or other creatures; but in the conuersion of sinners, in gathering the elect, and in confirming those that be called: and this power it hath also by his speciall blessing and appointment.

3. Furthermore, the same word is not of power, when it is barely read, heard, or spoken, vnles it be also conceiued in the vnderstāding, receiued with reuerence, treasured vp in the memory, and mingled with faith in the heart: whereas the bare reading and muttering ouer the words of a Charme by an Inchāter, though

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in an vnknowne tongue, in rude and barbarous words, is ſufficient to procure the working of wonders.

Now though the word of God be in it ſelfe pure, and ſerue to excellent purpoſe, as hath been ſaid, yet by the way we may remember; That as it is with all things that are moſt precious, nothing is ſo excellent in it kind which may not be abuſed; ſo it is with this heauenly word: for it is and may be made a Charme two waies: Firſt, when ſome part of it, is indeed vſed for a charm. Thus many Texts of Scripture, both in Latin and other languages, haue been abuſed by Inchanters, as might eaſily be ſhewed. Secondly, when it is heard, read, recited, or made a matter of prayer without vnderſtanding. And thus the ignorant man, as much as in him lieth, makes it a Charme. For in his ordinary vſe thereof, he neither conceiueth nor taketh care to vnderſtand it, as lamentable expetience teacheth. Yet in neither of theſe is the very bare repeating of the word effectuall. For as when a man heares or reades it, vnleſſe the Spirit of God inlighteneth his heart, it is to no purpoſe; ſo when it is made the matter of a Spel nothing will be effected, vnleſſe the deuill either by confederacie, or ſuperſtitious conceit be drawne to conferre his help in the point, for his owne aduantage.

Howbeit, of all Inchantments theſe are the moſt diſhonourable to God, moſt acceptable to Satan, and moſt hurtfull to the Charmer, which are made of the Scriptures. For beſide the ſinne of Witchcraft in the Charming, this inconuenience inſueth, that Satan procureth more credit to one of theſe, then to twenty other, becauſe the words are Scripture; hereby cloking his miſchieuous practiſes vnder the colour of holines, and ſo confirming the truth of that which the holy Ghoſt ſaith, that when he worketh moſt deceitfully, he *transformes himſelfe into an Angel of light*, 2. Cor. 11. 14. He knoweth well, that ordinary words ſeeme nothing to ſome men, therefore he teacheth and ſuggeſteth phraſes and ſentences out of the word, for ſuch vngodly ends, that euen the grace of them fetched from the Scriptures, may make them ſeeme powerfull. Wherefore let euery one that is endued with grace and knowledge, duely conſider this with himſelfe. Cannot Gods word be effectuall, when it is vſed to edification, vnleſſe the worke of his own Spirit accompany the ſame? then ſurely it is impoſſible, that the ſame which is holy, beeing vſed to an euill end, ſhould be powerfull, except the deuill affoardeth his helpe for the effecting thereof. To conclude therefore, let men ſay what they will, the truth is this, that words of Inchantment, be they neuer ſo holy or prophane, either by way of curſing or bleſſing, haue no power of themſelues to the producing of ſtrange workes; but are (as hath been ſaid) onely diabolicall ſignes, admoniſhing the Deuill of ſome wickedneſſe intended and deſired, which he through his power muſt cauſe to be done.

And thus much of Inchantment, ſtanding vpon the practiſe of wonders by a Charme.

To this head of Inchantment, ſundry other practiſes of Witches are to be referred, the chiefe whereof are theſe.

Firſt, the vſing and making of Characters, Images, or Figures, ſpecially the framing of Circles, for this ende to worke wonders by them. As to drawe the picture of a childe, or man, or other creature in clay or waxe, and to burie the ſame in the grouud, or to hide it in ſome ſecret place, or to burne it in the fire, thereby intending to hurt or kill the party reſembled. Againe, to make an impreſſion into the ſaid picture, by pricking or gaſhing the heart, or any other place with intent to procure dangerous or deadly paines to the ſame parts. This is a meere practiſe of Inchantment, and the making of the image, and vſing of it to this ende, is in vertue a Charme, though no words be vſed. For the bare picture hath no more power of it ſelfe to hurt the body repreſented, then bare words. All that is done commeth by the worke of the deuill, who alone by the vſing of the picture in that ſort is occaſioned ſo or ſo, to worke the parties deſtruction.

Secondly, hither we may referre the vſing of Amulets, that is, remedies and preſeruatiues againſt inchantments, ſorceries, & bewitchings, made of hearbes or ſome ſuch things, and hanged about the necke for that ende.

Thirdly, the vſing of Exorciſmes, that is, certaine ſet formes of words vſed in way of adiuration, for ſome extraordinary end. A practiſe vſuall in the Church of Rome, whereby the Prieſt coniures the ſalt, holy water, creame, ſpittle, oyle, palmes, &c. all which are in truth meere inchantmēts. For howſoeuer the Councell of Trent hath ratified them by their decrees, and ſo commended them to generall vſe within the compaſſe of the Popiſh Church; yet they haue in them no power or ability of bleſſing or curſing, either by nature or Gods appointment. Concil. Trid. ſeſſ. 23. cap. 1.

Fourthly, In this number we reckon the vſing of the name *Ieſus*, to driue away the deuil, or to preuent Witchcraft; a common practiſe among the ignorant. Wherein the wonderfull malice of Satan bewraies it ſelfe, in making the ignorant people think that Chriſt is a coniurer, and that there is vertue in the naming of his name, to doe ſome ſtrange thing. Whereas the truth is, he careth neither for that name, nor for all the names of God, if a man goes no further then the bare repeating of them; but rather delighteth to ſee them ſo abuſed and diſgraced. And hereupon it is, that in all coniurations, when he is raiſed by the Sorcerer, he is willing to be adiured by all the holy names of God that are in the Scripture, to the end that he may the more deepely ſeduce his owne inſtruments, and make them to thinke that theſe ho-

ly names will bind him, and force him to yeeld vnto their desires in the particular, whē indeed there is no such matter. Which point throughly considered, may admonish vs to take special heed of these cunning glozes and deuillish insinuations, whereby he intendeth to delude vs; alway remembring, that the Apostles themselues, to whom the power of working miracles was giuen, did neuer acknowledge the worke to be done by the name of *Iesus*, but as S. *Peter* affirmeth, *through faith in his name*, Act.3.6.16.

Fiftly, the crossing of the body, to this end, that we may be blessed from the deuill. A thing vsuall euen of latter times, specially in Popery; wherein the crosse carrieth the very nature of a Charme, and the vse of it in this manner, a practise of Inchantment. For God hath giuen no such vertue to a crosse, either by creation, or speciall priuiledge and appointment.

Sixtly, the Scratching of a Witch to discouer the Witch. For it is a meanes which hath no warrant or power thereunto, either by the word of God, or from nature, but onely from the Deuill; who if he yeeldeth either at crossing, or scratching, he doth it willingly, and not by compulsion, that he may feede his instrument with a false faith, and a superstitious conceit, to the dishonour of God, and their owne ouerthrow. In a word, looke whatsoeuer actions, gestures, signes, rites, and ceremonies are vsed by men or woman to worke wonders, hauing no power to effect the same, either by creation and nature, or by special appointment from God, they must all be referred to this head, and reckoned for Charmes.

The Vse. Now considering that all kinds of Charmes are the Deuills watchwords to cause him to worke the wonder, and haue no vertue in them, be the words wherein they are conceiued neuer so good: hereby we must be admonished, to take heede of the vse of them, and all other vnlawfull ceremonies, both in respect of their formes, be they praises or prayers, or imprecations; as also in regard of their ends, be they neuer so good in outward appearance. But alas! the more lamentable is the case, Charming is in as great request as Physicke, and Charmes more sought vnto, then Physitians in time of neede. There be charmes for all conditions and ages of men, for diuers kinds of creaturs, yea for euery disease; as for head-ach, tooth-ach, stitches, and such like. Neuertheless, howsoeuer some haue subiected themselues to such base and vngodly meanes, yet the vse hereof by the mercy of God, hath not been vniuersall. And those that haue sought for help, are to be aduised in the feare of God, to repent of this their sinne, and to take a better course. Let them rightly consider, that they haue hitherto depended vpon Satan for helpe, and consequently haue dishonoured God, and renounced lawfull meanes sanctified by him, which should not haue been done in case of the greatest worldly gain. For no man may do euil, that good may come of it.

But they that vse the helpe of Charmers, and consult with Wisemen, are wont to alledge something in defence or excuse of their practise.

First, that they for their part, meane no hurt, they know no euill by the man whome they seeke to, they onely send to him, and he does them good, how and in what manner they regard not. *Ans.* 1. Indeed many be ignorant of the Inchanters courses. But in case of losse and hindrance, men ought not onely to inquire the meanes, but to waigh and consider the warrantablenes thereof; otherwise they doe not that they doe of faith, and so are guilty of sinne before God, Rom. 15. last v. 2. Put the case they themselues meane no hurt, yet in this action they doe hurt to themselues, by reposing trust in things, which vpon better consideration they shall find to be dishonourable, and therefore hatefull to God.

Secondly, they alleadge; we goe to the Physitian for counsell, we take his *Recipe*, but we know not what it meaneth; yet, we vse it, and find benefit by it; if this be lawfull, why may we not as well take benefit by the Wiseman, whose courses we be ignorant of? *Ans.* 1. Physicke vsed in time and place, is a worthy ordinance of God, and therefore beeing rightly vsed, God giues his blessing to it. But for Inchantment it was neuer sanctified by God, and therefore cannot be vsed in any assurance of his blessing. 2. The Physitians receit beeing a composition and mixture of natural things, though a man knowes it not, yet he takes it into his stomake, or applies it to his body, and sensibly *perceiues the vertue and efficacie* thereof in the working: whereas the Charmers course consisteth of words, which neither are knowne in themselus, nor are manifest in their vse to sense or vnderstanding. And hereby it is plaine, there is not the same reason of Physicke and charmes: the one hauing a sensible operation by vertue giuen it of God; the other insensible, and wrought aboue ordinary meanes by the worke of Satan.

Thirdly, they alleadge, God is mercifull, and he hath prouided a salue for euery sore; they haue vsed other meanes, but they haue not succeeded, and what should they doe more, may they not in extremity repaire to the Inchanter, and see what he can doe for them, rather then their goods and cattel should be lost and spoyled? *Ans.* 1. It were better for you to bide by the losse, yea to liue and die in any sickenesse, then to tempt God by seeking helpe at charmers hands: for their helpe is dangerous, and commeth from the deuill, whereupon if ye rest your selues, ye ioyne league with him, and so hazzard eternally the safetie both of bodies and soules. 2. Vse good meanes allowed of God, and when they haue beene vsed often without successe, proceed not to other courses,

but

but referre your selues to God, and say with Iob: *The Lord hath giuen, and the Lord hath taken away; blessed be the name of the Lord*, Iob. 1. 21. And thus much of Inchanting, the first part of Operatiue Witchcraft.

Sect. II.

Iugling. The second part is Iugling. *Iugling is the deluding of the eye with some strange sleight done aboue the ordinary course of nature.* In this description there are two points necessarily required in the point of iugling, *Delusion of the eye*, and *extraordinarie Sleights.*

Delusion is then performed, when a man is made to thinke he sees that which indeede he sees not. And this is done by operation of the deuill diuersly, but especially three waies. First, by corrupting the humor of the eye, which is the next instrument of sight. Secondly, by altering the ayre, which is the meane by which the obiect or *species* is carried to the eye. Thirdly, by altering and changing the obiect, that is, the thing seene, or whereon a man looketh.

This deluding of the sense is noted by Paul, Gal. 3. 1. *O foolish Galatians, who hath* bewitched you?* where the spirit of God vseth a word borrowed from this kind of sorcerers, which in full meaning signifieth thus much: who hath deluded your eyes, and caused you to thinke you see that, which you see not. As if he should haue said, Looke as the Iugler, by his deuillish art, deludeth the outward eie, and maketh men thinke they see that, which indeede they doe not: Euen so the false Apostles, by their erroneous doctrine, haue deluded the eyes of your mindes, and haue caused you *Galatians*, to iudge that to be the word of God, which is not, and that to be truth, which is errour and falshood. *Paul* giues vs to vnderstand by the very phrase vsed, that there is such a kind of Iugling, as is able to deceiue the eye. For otherwise his comparison should not hold.

*βασκανει.

The second thing required in Iugling, is a *Sleight done* aboue the order and course of nature. This is the point which maketh these cõueiances to be Witchcraft. For if they were within the compasse of nature, they could not be rightly tearmed and reputed Sorcerers: considering that diuers men by reason of the agilitie of their bodies, and sleight of their hands, are able to worke diuers feats, which seeme strange to the beholders, and yet not meddle with Witchcraft. Againe, some by the lawfull art of Opticks, may shew strange and admirable things, by meanes of light and darkenesse, and yet may be free from imputation of Magicall workes; because they keepe themselues wholy within the power & practise of nature. But sleights done in Iugling ouer and aboue delusion, must passe the ordinary bounds and precincts of nature, and so are made points of Witchcraft. One memorable example, for the clearer manifestation of this point, we haue in the Scripture, by name in the 7. 8. and 9. Chapters of Exodus, where *Moses and Aaron*, wrought wonders before Pharaoh, turning the rod into a serpent, and water into blood, with many other such like. Now *Iannes* and *Iambres* (for so Paul calleth them, 2. Tim. 3. 8.) the Magicians of Egypt, did worke the same miracles which Moses and Aaron had done: But here was the difference; Moses made true creatures, and wrought true miracles, whereas they did all in appearance and outward shewe. For theirs were not true reall actions, but onely Magicall illusions, wrought by the sleight and subtiltie of the Deuill, in the practise of Iugling.

And because some thinke, that the serpents and frogs caused by the Magitians, were true creatures, and all their other workes as really and truly done as those which Moses & Aaron did, I will here stand a litle to shew and prooue the contrary, that they were onely in shew and appearance, and not in deed and truth.

First then, if the frogs and serpents caused by Iannes and Iambres were true creatures indeede, and their other sleights true and reall workes; then they were made and caused either by the deuill, or by God himselfe: (for no man of himselfe can make a rodde to become a true serpent.) But this was done neither by the deuill, nor by God, as shall appeare in the sequele.

They were not done by the Deuill; because the deuill cannot make a true creature, either serpent or frogge.

How doth that appeare? *Ans.* To make a true creature of any sort, by producing the same out of the causes, is a worke seruing to continue the creation, and is indeed a kinde of creation. Now the deuill as he cannot create a thing at the first, so he is not able to continue the same by a new creation; that beeing a property belonging to God onely. For better conceiuing hereof, we must knowe, that God createth two waies, either primarily in the beginning, when he made all things of nothing, Gen. 1. 1. or secondarily, in the gouernment of the world, when he produceth a true creature in a true miracle; yet not making it of nothing (as he did in the beginning) but producing it by ministring and informing the matter immediately by himself, without the aide of ordinary meanes and instruments appointed after the creation. The former is creation properly called, the latter a continuance thereof. Both these God hath reserued to himselfe, as incommunicable to any creature. As for the succession and propagation of creatures in their kinds, as of men, beasts, birds, fishes, &c. it is onely a continuation of the creatures in their kinds, and is wrought by ordinary meanes of generation; but is no continuance of the worke of the creation. And the deuill by his power may make counterfeits of the true creatures of God, but neither by creating them, nor by continuing their creation; these two beeing workes peculiar

liar and proper to the Deity alone.

Againe, if the deuill could turne a rodde into a true ſerpent, and water into blood indeed, then his power ſhould be equall to the power of the Sonne of God himſelfe. For the firſt miracle that he wrought, was the turning of water into wine, Ioh. 2. And that was no greater a worke, then the turning of water into bloode, or a rodde into a ſerpent. But this were moſt horrible blaſphemie, to match the deuill with the Sonne of God, and his finite power, with the power of the Godhead, by which miracles are wrought. And the truth is, Satan can worke no true miracles: neither doth the text import, that the Magicians did that which they did by miracle, but by Inchantment and Sorcery, Exod. 7. 11. 22. and 8. 7.

In the ſecond place, I affirme that God did not create theſe creatures, or cauſe the workes of the Magicians to be effected. And this is prooued by the words of *Paul*, 2. Tim. 3. 8. who ſaith that Iannes and Iambres (which did theſe workes) withſtood Moſes and Aaron, whom God had ſent, and by whō he wrought. If then God had wrought with the Magicians alſo, he ſhould haue been againſt himſelfe, yea, he ſhould haue wrought both wayes, for himſelfe, and againſt himſelfe, and conſequently ſhould haue impeached his owne glorie, for the manifeſtation whereof he wrought miracles by Moſes and Aaron; which we may not once think of God. Seeing therefore that theſe ſerpents, if they were true creatures, were not created either by Satan, becauſe he could not, or by God himſelfe, becauſe he would not; it muſt needs remaine, that they, and all other the Magicians workes, were meere illuſions, and not otherwiſe.

Yet for the further clearing of the matter in hand: the text it ſelfe yeeldeth ſundry reaſons, to prooue that theſe acts of the Sorcerers, were but appearances, and not things really produced.

Firſt, they that cannot doe a leſſer thing, can not poſſibly do a greater. Now Moſes ſheweth that the Egyptian Inchanters could not doe a leſſer thing, then the turning of roddes into true ſerpents, or waters into blood. For they could not by all their power and skill, preſerue themſelues from the plagues of Egypt, as the botch, and other iudgements, Exod. 9. 11. which was a more eaſie thing, then to make or change a creature. Nay, they were not able to bring forth lice by their Inchantment, which ſeemeth to be the leaſt miracle, but acknowledged that to be the finger of God, Exod. 8. 18, 19.

Secondly, the text ſaith, that Aarons ſerpent deuoured their ſerpents, Exod. 7. 12. hence it follows, that theirs could not be true creaturs. For in all likelihood they were all of the ſame kind, and of like quantity, at leaſt in ſhew. And it was neuer ſeene, that one creature ſhould receiue into it ſelfe an other creature of equall bignes, with preſeruation of it ſelfe. Neither hath it been obſerued ordinarily, that one creature ſhould deuoure another of the ſame kind. It was therfore a work of Gods ſecret power in the true ſerpent, whereby he would ſhew that the other were not true and reall, but formall and imaginary.

Thirdly, if the Magicians had been able to haue made true frogges and ſerpents, then by the ſame power they might haue remooued thoſe which Moſes brought; for the like ability is required in both: yet this they could not do, but were faine to intreat Moſes, to pray for their remoouall. So ſaith the text, *Then Pharaoh called for Moſes and Aaron, and ſaid, Pray, &c.* Exod. 8. 8.

Laſtly, the frogges which Moſes cauſed, when they were remooued, beeing gathered on heapes, cauſed great corruption, and the whole land ſtanke of them, Exod. 8. 14. Againe, the water turned into blood, made the fiſh in the riuer to die, and the water to ſtinke, ſo that the Egyptians could not drinke of the water of the riuer, Exod. 7. 21. But we read of no ſuch effect of the frogges and waters of the Inchanters, which doubtleſſe would haue followed as well as the other, if both had been true and reall creatures. It remaines therefore, that theſe were but meere appearances and Iugling tricks, and the Sorcerers themſelues Iuglers, yea all their works but ſleights, cauſed by the power and ſubtilty of Satan, and no true workes, as hath been ſaid. Thus I haue declared the whole nature, grounds, and kinds of this damnable Art.

CHAP. V.

What Witches be, and of how many ſorts.

HAuing in the former part of this Treatiſe opened the nature of Witchcraft, and therby made way for the better vnderſtanding of this Iudiciall Law of Moſes, I come now to ſhew who is the practiſer hereof, whome the Text principally aimeth at, namely, the Witch, whether man or woman.

A Witch is a Magician, who either by open or ſecret league, wittingly, and willingly, conſenteth to vſe the aide and aſſiſtance of the Deuill, in the working of Wonders.

Firſt, I call the Witch [*a Magician*] to ſhew what kind of perſon this is: to wit, ſuch a one as doth profeſſe and practiſe Witchcraft. For a Magician is a profeſſor and a practiſer of this art, as may appeare, Act. 8. 9. where Simon a Witch of Samaria is called *Magus*, or Simon the Magician.

Againe, in this generall tearme, I comprehend both ſexes or kinds of perſons, men and women, excluding neither from beeing Witches. A point the rather to be remembred, becauſe

cauſe Moſes in this place ſetting down a Iudiciall Law againſt Witches, vſeth a word of the feminine gẽder [*mecaſhephah*] which in Engliſh properly ſignifieth, a woman Witch: whereupon ſome might gather, that women onely were Witches. Howbeit Moſes in this word exempteth not the male, but onely vſeth a notion referring to the female, for good cauſes; principally for theſe two.

First, to giue vs to vnderſtand, that the woman beeing the weaker ſexe, is ſooner intangled by the deuills illuſions with this damnable art, then the man. And in all ages it is found true by experience, that the deuill hath more eaſily and oftner preuailed with women, then with men. Hence it was, that the Hebrewes of ancient times, vſed it for a prouerb, *The more women, the more Witches.* His firſt temptation in the beginning, was with Eue a woman, and ſince he purſueth his practiſe accordingly, as making moſt for his aduantage. For where he findeth eaſieſt entrance, and beſt entertainment, thither will he oftneſt reſort.

Secondly, to take away all exception of puniſhment from any party that ſhall practiſe this trade, and to ſhew that weakeneſſe cannot exempt the Witch from death. For in all reaſon, if any might alledge infirmity, and plead for fauour, it were the womã, who is weaker then the man. But the Lord ſaith, if any perſon of either ſexe among his people, be found to haue entred couenant with Satan, and become a practiſer of Sorcery, though it be a woman and the weaker veſſell, ſhe ſhall not eſcape, ſhe ſhall not be ſuffred to liue, ſhe muſt die the death. And thogh weaknes in other caſes, may leſſen both the crime and the puniſhment, yet in this it ſhall take no place.

The ſecond point in the deſcription, is *conſenting to vſe the helpe of the deuill, either by open or ſecret league, wittingly and willingly:* wherein ſtandeth the very thing, that maketh a Witch to be a Witch: The yeelding of conſent vpon couenant. By which clauſe, two ſors of people are expreſſely excluded from beeing Witches. Firſt, ſuch as be tainted with phrenzy or madneſſe, or are through weakneſſe of the braine deluded by the deuill. For theſe, though they may be ſaid after a ſort to haue ſociety with Satan, or rather he with them, yet they cannot giue their conſent to vſe his aide truly, but onely in imagination; with the true Witch it is farre otherwiſe. Secondly, all ſuch ſuperſtitious perſons, men or women, as vſe Charmes and Inchantment for the effecting of any thing vpon a ſuperſtitious and erroneous perſwaſion, that the Charmes haue vertue in them to doe ſuch things, not knowing that it is the action of the deuil by thoſe meanes; but thinking that God hath put vertue into them, as he hath done into herbes for Phyſicke. Of ſuch perſons we haue (no doubt) abundance in this our Land, who though they deale wickedly, & ſinne grieuouſly in vſing Charmes, yet becauſe they intend not to ioyne league with the deuill, either ſecretly, or formally, they are not to be counted Witches. Neuertheleſs, they are to be aduertiſed in the meane time, that their eſtate is fearefull. For their preſent vngodly practiſes haue prepared thẽ already to this curſed trade, and may bring them in time to be the rankeſt Witches that can be. Wherefore I aduiſe all ignorant perſons, that know not God nor the Scriptures, to take heed and beware of this dangerous euill, the vſe of Charmes. For if they be once conuinced in their conſciences, and know that God hath giuen no power to ſuch meanes, and yet ſhall vſe them, aſſuredly they doe in effect conſent to the deuill to be helped by him, and thereupon are ioyned in confederacie with him in the confidence of their owne hearts, and ſo are become Witches.

The third and laſt thing in the deſcription, is the end of Witchcraft; *The working of wonders.* Wonders are wrought three wayes, (as hath beene ſhewed,) either by Diuination, or by Inchantment, or by Iugling: and to one of theſe three heads all feates and practiſes of Witchcraft are to be referred.

Now if any man doubt, whether there be ſuch Witches indeed as haue been deſcribed; let him remember, that beſides experience in all ages and countries, we haue alſo ſundry examples of them euen in Scriptures.

In the old Teſtament we reade of Balaam, Num. 23. who though he be called a Prophet, becauſe he was ſo reputed of men, yet indeed he was a notorious Witch, both by profeſſion and practiſe, and would haue ſhewed his cunning in that kind vpon the Iſraelites, if God had not hindered him againſt his will. Of the ſame kind were the Inchanters of Egypt, Exod. 7. the Witches of Perſia, Dan. 2. and the Pythoniſſe of Endor, knowne for a renowmed Sorcerer ouer all Iſrael: and therefore Sauls ſeruants being asked, could preſently tel of her, as we read, 1. Sam. 28.

In the new Teſtament, mention is made of Simon, whoſe name declared his profeſſion; his name was Magus; and the text ſaith, that he vſed Witchcraft, and bewitched the people of Samaria, calling himſelfe a great man; Act. 8. 9. Whence it was that after his death, there was a ſtatue ſet vp in Rome in honour of him in the daies of Claudius Cæſar, with this inſcription; *Simoni Deo Sancto.* And it is not vnlike, but *Bar-ieſus* the falſe Prophet at Paphus, was a man addicted to the practiſes of Witchcraft, and for that cauſe was called by a kind of excellencie, *Elymas the * Magician*, Act. 13. 6. 8. that is, the great or famous Sorcerer. Laſtly, the Pythoniſſe at Philippi, *that gat her maſter much aduantage by diuining*, Act. 16. 16. And all theſe vſed the helpe of the deuill, for the working of wonders.

Of Witches there be two ſorts: *The bad Witch*, and *the good Witch*: for ſo they are commonly called.

Iuſt. Mart. Apolog. ad Anton. Pium.

* ὁ μάγος.

The

The *bad Witch*, is he or ſhe that hath conſented in league with the deuil to vſe his helpe, for the doing of hurt only as to ſtrike & annoy the bodies of men, women, children, and cattell with diſeaſes, and with death it ſelfe: ſo likewiſe to raiſe tempeſts, by ſea and by land, &c. This is commonly called *the binding Witch*.

The *good Witch*, is he or ſhee that by conſent in a league with the deuil, doth vſe his help for the doing of good onely. This cannot hurt, torment, curſe or kill, but onely heale and cure the hurts inflicted vpon men or cattell, by bad Witches. For as they can doe no good, but onely hurt: ſo this can doe no hurt, but good only. And this is that order which the deuill hath ſet in his kingdom, appointing to ſeuerall perſons their ſeuerall offices and charges. And the good Witch is commonly tearmed the *vnbinding Witch*.

Now howſoeuer both theſe be euill, yet of the two, the more horrible and deteſtable Monſter is the good Witch: for looke in what place ſoeuer there be bad Witches that hurt onely, there alſo the deuill hath his good ones, who are better knowne then the bad, beeing commonly called *Wiſemen*, or *Wiſewoman*. This wil appeare by experiẽce in moſt places in this country. For let a mans child, friend, or cattell be taken with ſome ſore ſickeneſſe, or ſtrangely tormented with ſome rare and vnknowne diſeaſe, the firſt thing he doth, is to bethinke himſelfe and inquire after ſome Wiſeman or Wiſewoman, and thither he ſends and goes for helpe. When he comes, he firſt tells them the ſtate of the ſicke man: the Witch then beeing certified of the diſeaſe, preſcribeth either Charmes of words to be vſed ouer him, or other ſuch counterfeit meanes, wherein there is no vertue; beeing nothing els but the Deuils Sacraments, to cauſe him to doe the cure, if it come by Witchcraft. Well, the meanes are receiued, applyed, and vſed, the ſicke party accordingly recouereth, and the concluſion of all is, the vſual acclamation; Oh happie is the day, that euer I met with ſuch a man or woman to helpe me!

Here obſerue, that both haue a ſtroke in this action: the bad Witch hurt him, the good healed him; but the truth is, the latter hath done him a thouſand times more harme then the former. For the one did only hurt the body, but the deuill by meanes of the other, though he haue left the body in good plight, yet he hath laid faſt hold on the ſoule, and by curing the body, hath killed that. And the party thus cured, cannot ſay with Dauid, *The Lord is my helper*; but the deuill is my helper; for by him he is cured. Of both theſe kindes of Witches the preſent Law of Moſes muſt be vnderſtood.

This point well conſidered, yeeldeth matter both of inſtruction and practiſe.

Of inſtruction, in that it ſhewes the cunning and crafty dealing of Satan, who afflicteth and tormenteth the body for the gaine of the ſoule. And for that purpoſe hath ſo ordered his inſtruments, that the bad Witch giues the occaſion, by annoying the bodie or goods; and the good immediately accompliſheth his deſire, by intangling the ſoule in the bands of errour, ignorance, and falſe faith. Againe, this ſheweth the blindneſſe of naturall corruption, ſpecially in ignorant and ſuperſtitious people. It is their nature to abhorre hurtfull perſons, ſuch as bad Witches be, and to count them execrable; but thoſe that doe them good, they honour and reuerence as wiſe men and women, yea, ſecke and ſue vnto them in times of extremitie, though of al perſons in the world, they be moſt odious: and Satan in them ſeemes the greateſt friend, when he is moſt like himſelfe, and intendeth greateſt miſchiefe. Let all ignorant perſons be aduiſed hereof in time, to take heed to themſelues, and learne to knowe God and his word, that by light from thence they may better diſcerne of the ſubtill practiſes of Satan and his inſtruments.

For matter of practiſe; Hence we learne our dutie, to abhorre the Wizzard, as the moſt pernicious enemie of our ſaluation, the moſt effectuall inſtrument of deſtroying our ſoules, and of building vp the deuills kingdome: yea, as the greateſt enemie to Gods name, worſhip, and glorie, that is in the world next to Sathan himſelfe. Of this ſort was Simon Magus, who by doing ſtrange cures and workes, made the people of Samaria to take him for ſome great man, who wrought by the mighty power of God, whereas he did all by the deuill. He therefore beeing a good Witch, did more hurt in ſeducing the people of God, then Balaam a bad one could with all his curſes. And we muſt remember that the Lord hath ſet a lawe vpon the Witches head, *he muſt not liue*, and if death be due to any, then a thouſand deaths of right belong to the good Witch.

But the patrons of Witches indeauour to delude the true interpretation of the Law. For by a Witch (ſay they) we muſt vnderſtand a *poiſoner*, and they alledge for that purpoſe the 70. Interpreters, who tranſlate the originall word [*Mecaſhephah*] by φαρμακεὺς, which ſignifieth a poiſoner.

I anſwer: Firſt, the word vſed by the 70. Interpreters ſignifieth indeed ſo much, yet not that onely, but alſo a Witch in generall, as may appeare in ſundry places of Scripture. The Apoſtle, reckoning vp Witchcraft among the workes of the fleſh, vſeth the Greeke word φαρμάκεια, not for poiſoning, but for al Magical arts, as *Hierome* teſtifieth vpon the place. And that it muſt neceſſarily be ſo tranſlated, it is euident, becauſe in the next verſe *murther* is termed another worke of the fleſh, vnder which, poiſoning and all other kinds of killing are comprehended: And the ſame word is vſed in the like ſenſe, Reu. 21.8. and 22.15. Gal. 5.20.

Againe, the word [*Mecaſhephah*] which Moſes vſeth, is aſcribed to the Inchanters of E-

gypt,

gypt in the 7. 8. and 9. chapters of Exodus; and to the wisemen of Babel, Dan. 2. who are also called φαρμακεῖς, in the translation of the Seuentie: and both sorts of them were Witches and Sorcerers. The kings of Egypt & Babylon vsed these [*Mecasshephim*] for sundrie purposes, and made them of their counsell; and if they had bin according to this allegatiō, poisoners; it is not like they would haue so fitted the humors of those two Princes, Pharaoh and Nebuchadnetsar, much lesse that they would haue so ordinarily required their presence and assistance, in the busines there mentioned.

Thirdly, there is a peremptorie Law against the willfull murtherer, Num. 35. 31. that he should be put to death, and that no recompence should be taken for his life. In which place all poisoners are condemned, because they are wilfull murtherers. Now if here in Exodus, by [*Mecasshephah*] we should vnderstand a *poisoner*, then there should be one and the same law twice propounded for the same thing, which is not like: and therefore the word vsed by Moses in this text, signifieth not a *poisoner* properly, but a *Witch*.

CHAP. VI.

Of the punishment of Witches.

Hitherto I haue treated of the nature of Witchcraft, both in generall, and particular, and haue also shewed what Witches are, both good and badde. And now I proceede to the second point considered in this Text, the Punishment of a Witch, and that is Death.

In the Iudiciall lawes of Moses (wherof this is one) the Lord appointed sundry penalties, which in qualities & degree differed one from another, so as according to the nature of the offence, was the proportion and measure of the punishment ordained. And of al sinnes, as those were the most heinous in account, which tended directly to the dishonour of God, so to them was assigned death, the greatest and highest degree of punishment. He that despised the Law of Moses, died without mercie vnder two or three witnesses, Hebr. 10. 28. the punishment of the theefe, was restitution foure-fold, Exod. 22. 1. but the murtherer must be put to death, Num. 35. 31. the Idolater and Seducer were commanded to be slaine, Exod. 22. 20. Deut. 13. 5. the Blasphemer must be stoned, Leuit. 29. 19. And the Witch is numbred amongst these grieuous offenders; therefore his punishmeut is as great as any other. For the text saith, he might not be suffered to liue, Exod. 22. 18.

But why should the Witch be so sharply censured? And what should mooue the Lord to allot so high a degree of punishment to that sort of offenders? *Aus.* The cause was not the hurt, which they brought vpon men in body, goods, or outward estate. For there be sundry that neuer did harme, but good only. We read not of any great hurt that was done by the Inchanters of Egypt, or by the Pythonisse of Endor, or by Simon Magus in Samaria. And those diuining witches, which haue taken vpon them to foretell things to come, hurt not any, but themselues, yet they must die the death. This therefore is not the cause. But what if these doe hurt, or kill, must they not then die? yes verily, but by another law, the lawe of murther, and not by the law of Witchcraft: For in this case, he dieth as a murtherer, and not as a Witch, and so he should die, though he were no Witch.

The cause then of this sharpe punishment, is the very making of a league with the Deuill, either secret, or open, whereby they couenant to vse his helpe for the working of wonders. For by vertue of this alone it commeth to passe, that Witches can doe strange things, in Diuining, Inchanting, and Iugling. Now let it be obserued, of what horrible impietie they stand guiltie before God, who ioyne in confederacie with Satan. Hereby they renounce the Lord that made them, they make no more account of his fauour and protection, they doe quite cut themselues off from the couenant made with him in Baptisme, from the communion of the Saints, from the true worship and seruice of God. And on the contrary they giue themselues vnto Satan, as their god, whome they continually feare and serue. Thus are they become the most detestable enemies to God, and his people, that can be. For this cause Samuel told Saul, that rebellion was as the sin of Witchcraft: that is, a most heinous and detestable sinne in the sight of God. The traytour, that doth no hurt to his neighbour, but is willing and readie to doe him the best seruice that can be desired, is notwithstanding by the law of Nations, no better then a dead man, because he betraies his Soueraigne, and consequently can not be a friend vnto the Common-wealth. In like manner, though the Witch were in many respects profitable, and did no hurt, but procured much good; yet because he hath renounced God his king and gouernour, and hath bound himselfe by other lawes to the seruice of the enemy of God, and his Church, death is his portion iustly assigned him by God; he may not liue.

CHAP. VII.

The application of the doctrine of Witchcraft to our times.

Thus hauing deliuered the true sense and interpretation of this Iudiciall Law, both concerning the sinne of Witchcraft, and the persons, by whome this sinne is practised; it re-

maineth now that I should make some vse thereof, by way of application to the Witches of our times.

In doing whereof, foure particular Questions of moment, are to be handled.

I. *Whether the Witches of our times, be the same with those, that are here condemned by the lawe of Moses? for some there be, and those men of learning, & members of Gods Church, that holde they are not.*

II. *If they be the same (as it shall appeare they are) then how we may in these daies be able to discerne, and discouer a Witch?*

III. *What Remedie may be vsed against the hurt of Witchcraft?*

IV. *Whether our Witches are to be punished with death, and that by vertue of this lawe of Moses?*

Sect. I.

I. Question. *Whether the Witches of our times, be the same with those that are here condemned by Moses Lawe.*

Ans. If we doe well consider the qualitie, and condition of the Witches of our daies, we shall easily see, that they be the same. For experience sheweth, that whether they be men or women, but especially aged women, they be such persons, as doe renounce God, and their Baptisme, and make a league with the deuill, either secretly or openly; in which the deuill bindeth himselfe to teach them certaine rites and ceremonies, whereby they may be able to worke wonders, or to stirre vp tempests, to reueale secrets, to kill or hurt men, and cattell, or to cure and doe good, according to the tenour of their couenant.

* Ioan. Fr. Pic. Mirand. de prænot. l. 1. c. 2. Nicol. Remigius, Dæmonolatr. c. 1. & 5.

The confessions of Witches recorded in the Chronicles of countries through all Europe, doe with common consent declare and manifest this point. So that howsoeuer our Witches may differ in some circumstances fro those in the time of Moses, as either in the instruments, and means vsed, or in the manner & forme, or in some particular ends of their practises; yet in the substance and foundation of Witchcraft, they agree with them. For both of them haue made a couenant with the Deuill one way or other, and by vertue thereof haue wrought wonders aboue the order of nature. Agreeing therefore in the very foundation, and forme of Witchcraft, which is the league, & in the proper end, the working of wonders: they must needes be in substance and effect the same with the Witches mentioned by Moses. And yet this point is denied by some, and the Witches of these daies haue their patrons, who vse reasons to proue that now we haue none such as we speak of. Their reasons are specially three.

First, they labour to take away the forme of Witchcraft, affirming that there can be no confederacie made betweene the Witch and the Deuill, and that for foure causes.

I. In euery league and contract, the parties must be mutually bound each to other: now betweene man or woman and the Deuill, there can be no bond made, and though there could, yet man is bound in conscience to God, to renounce the bond of obedience to Satan, and to breake the couenant. *Ans.* There be two sorts of leagues; lawfull, and vnlawfull: in all lawfull leagues it is true, that there must be a mutuall bond of both parties each to other, which may not be dissolued; but in vnlawfull compacts it is otherwise. And no man can say that this league betweene a Witch and the Deuill is lawfull, but wicked and damnable; yet beeing once made, howsoeuer vnlawfully, it is a league and compact. This therefore prooueth not, that there can be no couenant at all, but that there can be no lawfull couenant betwixt them, which no man will deny.

II. Satan and the Witch are of diuers natures: he is spirituall, they are corporall substances: therefore there can be no league made betweene them. *Ans.* The reason is not good. For euen God himselfe, who is of nature most simple and spirituall, made a couenant with Adam, renued the same vnto Abraham, Isaac, and Iacob: and continued it with his Church on earth, from age to age. Hence it appeareth, that diuersitie of nature in the parties, cannot hinder the making of a couenant. And therefore if man may make couenant with God himselfe, who is most spirituall; then may he likewise come in league with the Deuill, whose substance is not so pure and spirituall. Againe, we must remember, that in making of a couenant, it is sufficient, that the parties consent & agree in will and vnderstanding, though other circumstances and rites, which are but signes of confirmation, be wanting. Be it then, that Satã hath not a bodily substance, as man hath, yet considering that man is indued with vnderstãding, to conceiue of things, as the deuill doth, and hath also will to yeeld consent, and approbation thereunto, though in a corrupt and wicked manner, there may passe a confederacie, and a couenant may be made, and stand in force betweene them.

III. Whatsoeuer the deuil doth in this compact, he doth it in fraud and deceit, neuer meaning in his promises, as man doth: & when both parties meane not one and the same thing, how can they grow to agreement in any kind? *Ans.* Suppose this be true, yet it onely prooueth, that the couenant made between them, was deceitfull, and vnlawfull. But what of that? still it remaineth a bargain howsoeuer: for it faileth only in the circumstance, the substance, which is the consent of the parties, was not wanting.

IV. Witches of our times (say they) are aged persons, of weake braines, and troubled with abundance of melancholie, and the deuill taketh aduantage of the humor, and so deludes them, perswading that they haue made a league with him, when they haue not, & consequently

moo-

moouing them to imagine that they doe, and may do ſtrange things, which indeed are done by himſelfe, and not by them.

Anſ. This reaſon is a meere melancholike conceit, without ground. And the contrary is a manifeſt truth, that they are not ſo, as is affirmed, parties deceiued by reaſō of their humors. For firſt, our Witches are as wiſe and politike, yea as crafty and cunning in all other matters, as other men be; whereas brainſicke perſons troubled with melancholy, if their vnderſtanding be diſtempered in one action, it will be faultie likewiſe in others more or leſſe. Againe, our Witches know that they ſinne in the practiſes of Witchcraft, and therefore they vſe ſubtile meanes to couer them; and hee that would conuict them, muſt haue great dexterity to goe beyond them. Now if they were perſons deluded, through corruption of any humours; looke what humour cauſed them to do a thing, the ſame would vrge them to diſcloſe it. Thirdly, they are alſo of the ſame ſtamp, they take the ſame courſes in all their practiſes; their conſent in word and action is vniuerſall. Men of learning haue obſerued, that all Witches through Europe, are of like carriage and behauiour, in their examinations and conuictions; they vſe the ſame anſwers, refuges, defenſes, proteſtations. In a word, looke what be the practiſes and courſes of the Witches in England, in any of theſe particulars, the ſame be the practiſes of the Witches in Spaine, France, Italy, Germany, &c. Wherefore the caſe is cleare, they are not deluded by Sathan, through the force of humor, as is auouched; for ſuch perſons, accordingly as they are diuerſly taken, would ſhew themſelues diuerſly affected, and varie in their ſpeeches, actions, and conceipts, both publike and priuate. Fourthly, our Witches are wont to communicate their skill to others by tradition, to teach and inſtruct their children and poſterity, and to initiate them in the grounds, and practiſes of their owne trade, while they liue, as may appeare by the confeſſions recorded in the courts of all countries. But if they were perſons troubled with melancholie, their conceipts would die with them. For conceits, and imaginarie fancies, which riſe of any humor, cannot be conueied from partie to party, no more then the humor it ſelfe. Laſtly, if this ſlight might ſerue to defend Witches vnder pretence of deluſion thorough corrupted humours, then here were a couer for all manner of ſinnes. For example: a fellon is apprehended for robberie or murther, and is brought before the iudge: Vpon examination he confeſſeth the fact, beeing conuicted, the law proceeds to condemnation. The ſame mans friends come in and alleadge before the Iudge in this māner; This man hath a crazie braine, & is troubled with melancholy, and though he hath confeſſed the fact, yet the truth is, it was not he, but the deuill who himſelfe committed the murther, and made him thinke he did it, when he did it not, and hereupon he hath confeſſed. Would any man thinke that this were a reaſonable allegation, and a ſufficient meane to mooue the Iudge to acquit him? Aſſuredly if it were, vpon the ſame ground might any ſinne be laid vpon the deuils backe, and all good lawes and iudiciall proceedings be made voide.

Therefore howſoeuer the patrons of Witches be learned men, yet they are greatly deceiued in fathering the practiſes of Sorcery vpon a melancholy humour.

But for the further ratifying of their aſſertion, they proceede, and vſe this argument: They which confeſſe of themſelues things falſe and impoſſible, muſt needes be parties deluded: but our Witches doe this, when they be examined or conſulted with; as that they can raiſe tempeſts, that they are carried through the aire in a moment, from place to place, that they paſſe through key-holes, and clifts of doores, that they be ſometimes turned into cats, hares, and other creatures; laſtly, that they are brought into farre countries, to meete with Herodias, Diana, and the Deuill, and ſuch like; all which are meere fables, and things impoſſible.

Anſw. We muſt make a difference of Witches in regard of time. There is a time, when they firſt begin to make a league with Satan, and a time alſo after the league is made and confirmed.

When they firſt beginne to grow in confederacie with the deuil, they are ſober, and their vnderſtanding ſound, they make their match waking, and as they thinke wiſely enough, knowing both what they promiſe the Deuil, and vpon what conditions, and therefore all the while it is no deluſion. But after they be once in the league, and haue been intangled in compact with the deuill (conſiderately as they thinke, for their own good and aduantage) the caſe may be otherwiſe. For then reaſon and vnderſtanding may be depraued, memorie weakned, and all the powers of their ſoule blemiſhed. Thus becomming his vaſſals, they are deluded, and ſo intoxicated by him, that they will run into thouſands of fantaſtical imaginations, holding themſelues to be transformed into the ſhapes of other creatures, to be tranſported in the ayre into other countries, yea to doe many ſtrange things, which in truth they doe not.

I come now to their ſecond reaſon. The Witches of our age (ſay they) were not known in the dayes of Moſes, nor of Chriſt, therefore the law concerneth them not.

To this I anſwer two wayes:

Firſt, that their argument is naught: for by the ſame reaſon the Papiſts might auouch the lawfulnes of the images of Saints, as of Peter, Paul, and others, yea of Chriſt himſelfe, becauſe they were not knowne in the daies of Moſes, & therefore could not be condemned in the ſecond Commandement. Whereas contrarily, the ſpirit of God, hath ſo framed and penned the

lawes Morall, and Iudiciall, which concerne man, as that they fetch within their compaſſe all ſinnes of all ages, and condemne them. And therefore whatſoeuer is againſt the Lawe of God written by Moſes, though it were not knowne, nor heard of, either when the law was made, or afterward, is yet condemned by the ſame Law.

Againe, I anſwer, that our Witches are the ſame that were in Moſes time: and therefore by their owne reaſon muſt needes be condemned by this Iudiciall law. For by the records of ancient writers it is prooued, that about a 1200. yeares before Chriſts birth, ſhortly after the Troian warre, which was 100. yeare and vpward before the building of the Temple by Salomon, there were the ſame Witches that are now, as the *Circes* and *Syrenes*, and ſuch like mentioned in the * narration of that warre, as is manifeſt to them that know the ſtory.

* Homer. Odyſſ. lib. 10. & 12.

Againe, 500. yeares before Chriſt, when the Romans made their * twelue Tables, which compriſed all the lawes whereby that famous Commonwealth was gouerned, they made one expreſſely againſt Witches, euen the ſame with theſe of our time, for practiſing the ſame things, as blaſting of corne, hurting of cattell, men, women, and children, &c. And for the time of Chriſt, though there be no particular mention made of any ſuch Witches; yet thence it followeth not, that there were none: for all things that then happened, were not recorded: and I would faine know of the chiefe patrõs of them, whether thoſe parties poſſeſſed with the deuil, and troubled with ſtrange diſeaſes, whome Chriſt healed, and out of whom he caſts deuils, were not bewitched with ſome ſuch people, as our Witches are? if they ſay no, let them if they can prooue the contrary.

* Sub tit. de iniur. alijſq; delict. c. 9. Senec. lib. Nat. Quæſt. 4. Qui fruges excantaſſit, &c.

The third and laſt reaſon is this: Chriſt at his comming aboliſhed all ſinne, and therefore miracles and Witchcraft then ceaſed alſo. The Apoſtle ſaith, *that hee ſpoiled principalities and powers, and triumphed ouer them vpon the croſſe*, Col. 2. 15.

Anſ. This argument is friuolous, ſeruing as well to iuſtifie the traytor, the theefe, and the murtherer, as the witch. For whereas it is alledged, that Chriſt aboliſhed all ſinne: we muſt vnderſtand how? not ſimply, ſo as ſinne ſhould be no more, but onely in part, in this life, reſeruing the finall deſtruction thereof to the laſt iudgement. Againe, ſinne is not aboliſhed, no not in part vnto all, but onely to the members of Chriſt. Whereupon the Apoſtle ſaith, *There is no condemnation to them that are in Chriſt*, Rom. 8. 1. becauſe no ſinne is imputed vnto them. But vnto Witches, and all the enemies of Chriſt, ſinne is imputed, and not aboliſhed.

To conclude, howſoeuer much is ſaid in their defece, yet the firſt part is cleare affirmatiuely, that the Witches of our time, are the ſame with the witches that were in Moſes time, in truth & ſubſtance. And ſo much for the firſt Queſtion.

Sect. II.

II. Queſt. *How we may bee able in theſe our daies to diſcerne, and diſcouer a Witch.*

Anſ. The diſcouerie of a Witch is a matter Iudiciall, as is alſo the diſcouerie of a theefe & a murtherer, and belongeth not to euery man, but is to be done Iudicially by the Magiſtrate, according to the forme and order of Law; who therefore is ſet a part for ſuch ends, and hath authority both to diſcouer, and puniſh the enemies of God and his Church. Now for the Magiſtrates direction in this buſines, we are to knowe, that in in the diſcouery of a Witch, two things are required, Examination, and Conuiction.

§ 1. Examination is an action of the Magiſtrate, making ſpeciall enquirie of the crime of Witchcraft. This action muſt haue the beginning from occaſions, and preſumptions. For the Magiſtrate though he be a publike perſon, and ſtand in the roome of God, for the execution of iuſtice, yet he may not take vpon him to examine whome and how himſelfe willeth of any crime; neither ought he to proceede vpon ſleight cauſes, as to ſhew his authority ouer others, or vpon ſiniſter reſpects, as to reuenge his malice, or to bring parties into danger or ſuſpition; but he muſt proceed vpon ſpeciall preſumptions.

Thoſe I call preſumptions, which do at leaſt probably, and coniecturally note one to be a Witch; and theſe are certaine ſignes, whereby the party may be diſcouered: I will touch ſome few of them.

The firſt in order is this: If any perſon, man, or woman, be notoriouſly defamed for ſuch a party. Notorious defamation, is a common report of the greater ſort of people, with whom the partie ſuſpected dwelleth, that he or ſhe is a Witch. This yeeldeth a ſtrong ſuſpition. Yet the Magiſtrate muſt be warie in receiuing ſuch a report. For it falls out oftentimes, that the innocent may be ſuſpected, and ſome of the better ſort notoriouſly defamed. Therefore the wiſe and prudent Iudge ought carefully to looke, that the report be made by men of honeſty and credit: which if it be, he may then proceed to make further enquirie of the fact.

The ſecond is, if a fellow-witch or Magician giue teſtimonie of any perſon to be a Witch, either voluntarily, or at his or her examinatiõ, or at his or her death. This is not ſufficient for conuiction, or condemnation, but onely a fit preſumption to cauſe ſtrait examination of the party to be made.

Thirdly, if after curſing, there followeth death, or at leaſt ſome miſcheiefe. For Witches are wont to practiſe their miſchieuous facts by curſing and banning. This alſo is a ſufficient matter of Examination, not of Conuiction.

Fourthly, if after enmitie, quarrelling, or threatning, a preſẽt miſchiefe doth follow. For parties deuiliſhly diſpoſed, after curſings do vſe

threat-

threatnings; & that alſo is a great preſumption

Fiftly, if the party ſuſpected be the ſonne or daughter, the manſeruant or maidſeruant, the familiar friend, neere neighbour, or old companion of a knowne and conuicted Witch. This may be likewiſe a preſumption. For Witchcraft is an art that may be learned, and conueyed from man to man, and often it falleth out, that a Witch dying leaueth ſome of the forenamed, heires of her Witchcraft.

Sixtly, ſome do adde this for a preſumption; If the party ſuſpected be found to haue the deuills marke: for it is commonly thought, when the deuill maketh his couenant with them, he alwaies leaueth his marke behind him, whereby he knowes them for his owne. Now if by ſome caſuall meanes, ſuch a marke be deſcried on the body of the party ſuſpected, whereof no euident reaſon in nature can be giuen, the Magiſtrate in this caſe may cauſe ſuch to be examined, or take the matter into his owne hand, that the truth may appeare.

Laſtly, if the party examined be vnconſtant, or contrary to himſelfe in his deliberate anſwers, it argueth a guilty minde and conſcience which ſtoppeth the freedome of ſpeech and vtterance, and may giue iuſt occaſion to the Magiſtrate to make further inquirie. I ſay not if he or ſhe be timorous and fearefull: for a good man may be fearefull in a good cauſe, ſomtimes by nature, ſometime in regard of the preſence of the Iudge, and the greatnes of the audience. Againe ſome may be ſodenly taken, and others naturally want the liberty of ſpeech, which other men haue. And theſe are the cauſes of feare and aſtoniſhment, which may befall the good, as well as the bad.

Touching the manner of Examination, there be two kinds of proceeding; either by a ſingle Queſtion, or by ſome Torture. A ſingle queſtion is, when the magiſtrate himſelf only maketh enquirie what was done, or not done, by bare and naked interrogations. A torture is, when beſides the enquiry in words, he vſeth alſo the racke, or ſome other violent meanes to vrge confeſſion. This courſe hath been taken in ſome countries, and may no doubt lawfully and with good conſcience be vſed, howbeit not in euery caſe, but only vpon ſtrong and great preſumptions going before, and when the party is obſtinate. And thus much for Examination: now followeth Conuiction.

§ 2. Conuiction, is an action of the Magiſtrate, after iuſt examination, diſcouering the Witch. This action muſt proceed from iuſt and ſufficient proofes, and not from bare preſumptions. For though preſumptions giue occaſion to examine, yet they are no ſufficient cauſes of conuiction. Now in generall the proofes vſed for conuiction are of two ſorts, ſome be leſſe ſufficient, ſome be more ſufficient.

The leſſe ſufficient proofes are theſe. Firſt, in former ages, the party ſuſpected of Witchcraft, was brought before the Magiſtrate, who cauſed red hoat iron, and ſcalding water to be brought, and commanded the party to put his hand in the one, or to take vp the other, or both, and if he took vp the iron in his bare hand without burning, or endured the water without ſcalding, hereby he was cleared, & iudged free: but if he did burne or ſcalde, he was then conuicted, and condemned for a Witch. But this manner of conuiction, hath long agone been condemned for wicked and diabolicall, as in truth it is, conſidering that thereby many times, an innocent man may bee condemned, and a rancke Witch ſcape vnpuniſhed.

Againe, our owne times haue afforded inſtances of ſuch weake and inſufficient proofes. As firſt, Scratching of the ſuſpected party, and preſent recouery thereupon. Secondly, burning of the thing bewitched, if it be not a man, as a hogge, or oxe, or ſuch like creature, is imagined to be a forcible meanes to cauſe the Witch to diſcouer her ſelf. Thirdly, the burning of the thatch of the ſuſpected parties houſe, which is thought to bee able to cure the party bewitched, and to make the Witch to bewray her ſelfe.

Beſides theſe, in other countries they haue a further proofe iuſtified by ſome that be learned. The party is taken, and bound hand and foot, and caſt croſſe waies into the water, if ſhe ſinke, ſhe is counted innocent, and eſcapeth, if ſhe fleete on the water, and ſincke not, ſhe is taken for a Witch, conuicted, and accordingly puniſhed.

All theſe proofes are ſo farre from being ſufficient, that ſome of them, if not all, are after a ſort practiſes of Witchcraft, hauing in them no power or vertue to detect a Sorcerer, either by Gods ordinance in the creation, or by any ſpeciall appointment ſince. For what vertue can the Scratching of a Witch haue to cure a hurt? where doe we finde it in any part of the word of God, that ſcratching ſhould be vſed? or what promiſe of recouery vpon the vſe thereof.

But how then comes it to paſſe, that helpe is often procured by theſe and ſuch like means? *Anſ.* It is the ſleight and ſubtiltie of the deuill vpon ſcratching the Witch, to remooue ſuch hurts, as himſelfe hath inflicted, that therby he may inure men to the practiſe of wicked and ſuperſtitious meanes. And what I ſay of ſcratching, the ſame may be enlarged to all other proofes of this kind before named: God hath imprinted no ſuch vertue in their natures to theſe purpoſes, or added the ſame vnto them by ſpeciall and extraordinary aſſignment. That therefore which is brought to paſſe by them when they are vſed, commeth from the deuill.

And yet to iuſtifie the caſting of a Witch into the water, it is alledged, that hauing made a couenant with the deuill, ſhe hath renounced her Baptiſme, and hereupon their growes an Antipathie, betweene her and water. *Anſw.* This allegation ſerues to no purpoſe: for

all water is not the water of Baptisme, but that only which is vsed in the very act of Baptisme, and not before nor after. The element out of the vse of the Sacrament, is no Sacrament, but returnes againe to his common vse.

To goe yet further, an other insufficient proofe, is the testimonie of some wizzard. It hath been the ordinary custome of some men, when they haue had any thing ill at ease, presently to goe or send to some wise man, or wise woman, by whom they haue been informed, that the thing is bewitched; and to winne credit to their answer, some of them haue offered to shewe the Witches face in a glasse: whereof the party hauing taken notice, returnes home, and detecteth the man or woman of Witchcraft. This I grant may be a good presumption to cause strait examination: but a sufficient proofe of conuiction it cannot be. For put the case the grand-Iurie at the Assises goeth on a party suspected, and in their consultation the Deuill comes in the likenesse of some knowne man, and tells them the person in question is indeed a Witch, and offers withall to confirme the same by othe; should the Inquest receiue his othe or accusation to condemne the man? Assuredly no; and yet that is as much as the testimonie of another wizzard, who onely by the deuills helpe reuealeth the Witch. If this should be taken for a sufficient proofe, the deuil would not leaue one good man aliue in the world.

Againe, all other presumptions commonly vsed, are insufficient, though they may minister occasion of triall: for example; If a man in open court should affirme before the Iudge; Such a one fell out with me, and cursed me, giuing me threatning words, that I should smart for it, and some mischeife should light vpon my person or goods, ere it were long. Vpon these curses and threats presently such and such euils befell me, and I suffered these and these losses. The magistrate thus informed may safely proceede to inquire into the matter, but he hath not from hence any sure ground of conuiction. For it pleaseth God many times to lay his hand vpon mens persons and goods, without the procurement of Witches. And yet experience shewes, that ignorant people, who carry a rage against them, will make strong proofes of such presumptions, wherupon sometimes Iurers do giue their Verdict against parties innocent.

Lastly, if a man beeing dangerously sicke, and like to die, vpon suspition will take it on his death, that such a one hath bewitched him, it is an allegatiō of the same nature, which may moue the Iudge to examine the party, but it is of no moment for conuiction. The reason is, because it was but the suspition of one man, and a mans owne word for himselfe, though in time of extremitie, when it is likely he will speake nothing but the truth, is of no more force then another mans word against him.

And these are the proofes, which men in A place and time haue ordinarily vsed, for the detecting of such vngodly persons: but the best that may be said of them, is that they be all either false or vncertaine signes, or vnauaileable for the condemnation of any man whatsoeuer.

Now follow the true proofes, and sufficient meanes of conuiction, all which may be reduced to two heads.

The first, is the free and voluntary confession of the crime, made by the party suspected and accused after examination. This hath been thought generally of all men both Diuines, and Lawyers a proofe sufficient. For what needes more witnesse or further inquirie, when a man from the touch of his own conscience acknowledgeth the fault.

B And yet the patrons and aduocates of Witches except against it, and obiect in this manner; that a man or woman may confesse against themselues an vntruth, being vrged thereto either by feare or threatning, or by a desire vpon some griefe to be out of the world; or at least, being in trouble, and perswaded it is the best course to saue their liues, and obtaine liberty, they may vpon simplicitie be induced to confesse that which they neuer did, euen against themselues. *Ans.* I say not that a bare confession is sufficient, but a confession after due examination taken vpon pregnant presumptions. For if a man examined, without any ground or presumptions, should openly acC knowledge the crime, his act may be iustly suspected, as grounded vpon by-respects; but when proceeding is made against him at the first, vpon good probabilities, and hereupon he be drawn to a free confession, that which he hath manifested thereby, cannot but be a truth. Other points of exception vrged by them, are of small moment, and may easily be answered out of the grounds before deliuered, and therefore I omit them.

Now if the party holde in suspition, be examined, and will not confesse, but obstinately persist in deniall, as commonly it falleth out; then there is another course to be taken by a second sufficient means of conuiction: which is, the testimony of two witnesses, of good and honest report, auouching before the Magistrate vpon their owne knowledge, these two things: Either that the party accused, hath made a league with the deuill; or hath done some knowne practises of Witchcraft. And all arguments that do necessarily prooue either of these, beeing brought by two sufficient witnesses, are of force fully to conuince the party suspected. For example:

D First, if they can prooue that the party suspected, hath inuocated and called vpon the deuil, or desired his helpe. For this is a brāch of that worship, which Satan bindeth his instruments to giue vnto him. And it is a pregnant proofe of a league formerly made between thē.

Secondly, if they can giue euidence, that the party hath intertained a familiar spirit, and

had

had conference with, in forme or likeneſſe of a mouſe, catte, or ſome other viſible creature.

Thirdly, if they affirme vpon oath, that the ſuſpected perſō hath done any action or work, which neceſſarily inferreth a couenant made; as that he hath ſhewed the face of a man ſuſpected beeing abſent, in a glaſſe; or vſed Inchantment, or ſuch like feats. In a word, if they both can auouch vpon their owne proper knowledge, that ſuch a man or woman ſuſpected, haue put in practiſe any other actions of Witchcraft, as to haue diuined of things afore they come to paſſe, and that peremptorily; to haue raiſed tempeſts, to haue cauſed the form of a dead man to appeare, or the like, ſtanding either in diuination or operation, it prooueth ſufficiently that he or ſhe is a Witch.

But ſome may ſay, if theſe be the onely ſtrong proofes for the conuiction of a Sorcerer, it will be then impoſſible to put any one to death, becauſe the league with Satan is cloſely made, and the practiſes of Sorcery are alſo very ſecret, and hardly can a man be brought, which vpon his owne knowledge, can auerre ſuch things.

I anſwer, howſoeuer both the ground and practiſe be ſecret, and to many vnknowne, yet there is a way to come to the knowledg thereof. For it is vſuall with Satan to promiſe any thing, till the league be ratified: but when it is once made, and the party intangled in ſociety with him, then he endeauoureth nothing more, then his or her diſcouery, and vſeth all meanes poſſible to diſcloſe them. So that what end ſoeuer the Witch propoundeth to her ſelfe in the league, he intendeth nothing elſe, but her vtter confuſion. Therefore in the iuſt iudgement of God, it often falleth out, that theſe which are true Witches indeede, ſhall either by confeſſion diſcouer themſelues, or by true teſtimonie be conuinced. The cauſes which mooue the Deuill not only to effect, but to haſten this diſcouerie, are two principally.

The firſt is, his malice towards all men, in ſo high a degree, that he cannot indure they ſhould enioy the world, or the benefits of this life (if it were poſſible) ſo much as one houre. Though therefore by vertue of the precontract, he be cock-ſure of his inſtrument, yet his malice is not herewith ſatisfied, till the party be brought to light, and condemned to death. Which may be a caueat to all ill diſpoſed perſons, that they beware of yeelding themſelues vnto him.

The ſecond, is his inſatiable deſire of the preſent and full poſſeſſion of them, whom he hath got within the bonds of the couenant. For though he haue good hope of them, yet is he not certain of their continuance. The reaſon is, becauſe ſome vnited with him in confederacie, haue through the great mercy of God, by careſull vſage of holy meanes, and faith in Chriſt, been reclaimed and deliuered out of his bondage, and ſo at length freed from his A couenant, ſo as he hath eternally left them. Hence it is, that he labours by might and maine, to keepe them in ignorance, and to preuent the vſage of meanes effectuall to their conuerſion, by laying a plot for their diſcouery. But how then comes it to paſſe, that all ſuch perſons are not ſpeedily detected, but ſome liue long, and others die without any mans priuity? *Anſ.* The reaſons hereof may be diuers.

First, becauſe ſome one or more of them may belong to Gods election: and therefore albeit for cauſes beſt knowne to himſelfe, he ſuffer them for a time to be holden in the ſnares of Satan, yet at length in mercie he reclaimes them, and in the meane time ſuffereth not the B deuill to exerciſe the depth of his malice in diſcouering them to their confuſion. Againe, for others, the Lord may in iuſtice and anger ſuffer them not to be diſcloſed, that liuing vnder the meanes, where they might be reclaimed, and wilfully contemning the ſame; they may liue to fill vp the meaſure of their iniquities, and therby be made finally inexcuſable, that they may receiue their iuſter condemnation.

Secondly, the deuill ſuffereth ſome to liue long vndiſcloſed, that they may exerciſe the greater meaſure of his malice in the world; ſpecially if they be parties malitiouſly bent to doe hurt to men, and other creatures.

Thirdly, ſome Witches do warily agree with C the Deuill, for a certaine tearme of yeares, during which time he bindeth himſelfe not to hurt them, but to be at their command. And Satan is carefull, ſpecially in caſe of his owne aduantage, to keepe touch with them, that they may the more ſtrongly cleaue vnto him on their parts. But if the caſe ſo ſtand, that neither the partie ſuſpected confeſſeth, nor yet ſufficient witneſſes can be produced, which are able to conuict him or her, either of theſe two wayes; we haue no warrant out of the word either in generall, or in ſpeciall, to put ſuch an one to death. For though preſumption bee neuer ſo ſtrong, yet they are not proofes ſufficient for conuiction, but onely for examination.

I would therefore wiſh and aduiſe all Iurers, D who giue their Verdict vpon life and death in courts of Aſſiſes, to take good heede, that as they be diligent in zeale of Gods glorie, and the good of his Church, in detecting of Witches, by all ſufficient and lawfull means; ſo likewiſe they would be carefull what they do, and not to condemne any party ſuſpected vpon bare preſumptions, without ſound and ſufficient proofes, that they be not guilty through their owne raſhneſſe of ſhedding innocent blood.

Sect. III.

Queſt. III. *Whether a man may preuent the daunger of Witchcraft, and if he may, then what Remedies he may lawfully and effectually vſe againſt it?*

To this Question we answer affirmatiuely, that a man may. And for the manifestation of this point, the Remedies of Witchcraft are to be considered. In the handling whereof, I will proceede in this order. First, to set down the true, lawfull, and effectuall Remedies allowed and prescribed in the word. Secondly, the vnlawfull and superstitious means prescribed and practised in the Romish Church.

Lawfull Remedies of Witchcraft, be of two sorts; Preseruatiue, and Restoratiue. Preseruatiue are those, which keepe a man from the hurt of Witchcraft. And these be of two sorts; either such as keepe safe the persons of men, or such as preserue the places of mens aboad.

For the Persons of men, there is one soueraigne preseruatiue; And that is, to be within the couenant of grace, made and confirmed in the Gospel by the blood of Christ, and that not outwardly in profession onely, as all those be which are within the compasse of the Church, but truly and indeed as all the Elect are. And a man is then in the couenant, when God of his grace in the vse of the meanes, giues him a true knowledge of the nature of it, and of conditions required in the same on both parts: and withall giues him a true and liuely faith, to apprehend and apply to himselfe the promise of God in Christ, touching remission of sinnes, and life euerlasting: yea further to shew forth his faith by the fruits of true repentance, and new obedience. When a man in this manner comes to be brought within the couenant, and is in Christ, he then receiues assurance of Gods fauour, and to him belong the promises depending thereupon, to wit, not onely of the comfortable presence of Gods spirit, but of the presence and speciall protection of his holy Angells, to pitch their tents about him, to keepe him safe in soule and body, from the power and malicious practises of Satan, and his members. The ground of this assurance is laid downe in the word, Psal. 92. 10. *He shall giue his Angels charge ouer thee, &c.* And the speech of Balaam confirmeth the same, who when he was hired of Balac to curse Gods people, and had oftentimes assayed to do it, but could not, at last he breakes out into this confession, *There is no Witch-craft against Iacob, nor Sorcerie against Israel:* (for so the words are to be read, according to the true meaning, & circumstances of the text.) As if he should haue said, I was of thy opinion (O Balac) that Israel might be cursed, but after triall made, I found by good experience, that I could doe that people of God no hurt by mine Inchantments.

Howbeit we must here remember, that the promise of protection made vnto Gods children, is not absoute, but admitteth exception, as all other promises of temporall blessings do, and that in this manner: Thou shalt be partaker of this or that blessing, & this or that curse shall be remooued, if it be expedient for thee: but if for speciall causes to try thy faith, and to exercise thy patience, I make deniall, thou must rest thy selfe contented in my good will and pleasure.

By warrant of this doctrine, a question commonly mooued, may be resolued: Whether the seruant and childe of God, may be bewitched or not?

Out of that which hath been said, I answer, he may; and that is plaine by the word. For by Gods permission, the holy body of Christ himselfe was by Satan transported from place to place, Matth. 4. Righteous *Iob* was miserably afflicted in his body by the power of the Deuill; and his children, who no doubt were Gods seruants, and brought vp in his feare, as their father was, were slaine by the same power. Yea Christ himselfe testifieth, Luk. 13. 16. *That a daughter of Abraham*, that is, of the faith of Abraham, *had beene troubled eighteene yeares with a spirit of infirmitie*, which the deuill caused by bowing her body together, so as she could not lift her selfe vp, v. 11. And therefore whereas some men are of this minde, that their faith is so strong, that all the Witches in the world, and all the deuills in hell cannot hurt them; they are much deceiued. This their faith is but a fond presumption, and no true faith. For no man in the earth can absolutely assure himselfe of safety and protection from the deuill: and if any could, it were the child of God; but Salomon saith, *that all outward things may come alike both to the good and to the bad*, Eccles. 9. 2.

Howbeit in this case there is great difference betweene the seruant of God, and an vnrepentant sinner. Though the godly man be not exempted from Witchcraft, yet he is a thousand folde more free from the power thereof, then other men are. For there is onely one case, and no more, wherin the deuil hath any way power to hurt him, and that is, when it pleaseth God by that kind of crosse, to make triall of his faith and patience; and out of this case, he is alwaies free from the annoyance of the vilest Witches in the world.

If then this be the onely soueraigne preseruatiue to keepe a man safe and sure from the power of Witches, and of the Deuill, to haue part in the couenant of grace, to be made partaker of Christ, by a true faith, testified by dying vnto all sinne, and liuing vnto God in newnesse of life: we must not content our selues with a formall profession, as many in the visible Church doe, which wanting the life of faith, doe not liue in Christ; but striue to go further, and to adorne our profession, by framing our liues according to the word, that we may haue our portion in this excellent priuiledge of preseruation, from the power and malice of the enemies of God, and all vngodly persons.

Preseruatiues of the second sort, are such as concerne the places of mens aboad. For Sathan contenteth not himselfe to haue manifested his malice in afflicting mens persons, but he also enlargeth the same to the molestation of

the places where they dwell, by infecting the ayre, and such like. The onely effectuall means to remedie this euill, is a Sanctification of the places of our habitation. Looke as we are wont to sanctifie our meat and drink, by Gods word and by prayer, and thereby procure his blessing vpon his owne ordinance for our refreshing: so in like manner may wee sanctifie the places of our aboad, and thereby both procure the blessing which we want, and also auoide many curses and dangers, which otherwise would fall vpon vs.

If any shall thinke the Consecration of houses and places in this sort, to be a meere deuise of mans braine; let them remember, that in the Old Testament, besides the dedication of the Temple, allowed by all, there was a Law prescribed to the Iewes; for the speciall dedication of euery mans house: *If any man hath built a new house* (saith Moses) *and hath not dedicate it, let him return again, &c.* Deut. 20. 5. As who should say, he hath omitted a necessarie dutie. Nowe this dedication was nothing els, but the sanctification of them by word and prayer, wherein they made acknowledgment, that they became theirs by the free gift and blessing of God, and further desired a free and lawful vse of the same to his glorie, and their mutuall good. A dutie which hath been performed by the seruants of God in auncient times.

The first thing that *Abraham* did, when he came from Vr of the Chaldeans, to the land of Canaan, which God gaue him to possesse, was the building of an Altar for the worshippe of God, his sacrificing thereon, and calling vpon the name of the Lord, Gen. 12. 8. The same did Noah before him at his first comming out of the Arke after the flood, Gen. 8. 20. and Iacob after him in Bethel. And they were all mooued herunto, because they knew their comfortable aboad in those places, came not by their owne endeauour, but from the blessing of god. When the good King Hezekiah kept the Passeouer in Ierusalē, his principall care was that the priests and all the people might first be sanctified, and therefore he prayed vnto God to be mercifull to them that were not sanctified, 2. Chron. 30. 18. And as he behaued himselfe in his kingdom, so should euery master of a family behaue himselfe in his house where he dwelleth, labouring to sanctifie the same that it may be comfortable to him and his; least for neglect thereof, he pull vpon himselfe, and those that belong vnto him, the heauy hand of God, in plagues and punishments.

The second kind of Remedies are Restoratiue, which serue to deliuer men from Witchcraft, by curing the hurts of Witches in the bodies of men, or other creatures. In the handling wherof, first, we will consider, how whole countries, & then how euery priuate man may be cured and deliuered. Whole Countries, and Kingdoms are freed and cured specially by one meanes; The publishing and embracing of the

A Gospell. When our Sauiour Christ had sent the seauentie Disciples to preach in Iurie; at their returne he gaue this testimonie of the effect of their ministerie, *That he sawe Satan fall downe from heauen like lightening*, Luk. 10. 18. his meaning was this, As lightning is suddenly and violently sent out of the cloud, and (as it were) cast downe to the earth by the cracke of the thunder: euen so Satan the Prince of the world that ruleth in the hearts of the disobediēt, was cast downe, and his kingdome ruinated by the power of the Gospel preached. In the times of ignorance the deuil triumpheth freely without controlement, but the myst and darkenesse of his delusions cannot possibly abide the bright beames of gods glorious will reuealed by preaching. The Lord of auncient times commanded his people not to doe according to those nations, among whom they dwelt in Canaan, by practising Witchcraft, or following after Sorcerie, Deut. 18. 9. &c. And that they might be able to obey this commaundement, Moses prescribeth vnto them this restoratiue, *the reuerent and obedient hearing of the Lords Prophets*, vers. 18. In this our Church if wee would be healed of our wounds, and banish Sathan from among vs, who greatly annoyeth a great number of our people by his delusions and damnable practises of Sorcerie: the onely way to bring it to passe, is the maintaining of a learned Ministerie, the aduancing of Prophets, by whose labours the Gospell may flourish. For the faithfull dispensation thereof is the Lords owne arme and scepter, whereby he beateth downe the kingdome of darkenesse, and confoundeth the workes and enterprises of the deuill.

The second sort of Restoratiues, serues for the cure of particular persons: for howsoeuer the gift and power of casting out of deuils, and curing witchcraft be ordinarily ceased, since the Apostles times, it being a gift peculiar to the Primitiue Church, and giuen to it only during the infancie of the Gospell; yet there may be means vsed and that effectual, for the easing of any person that is bewitched by Satans instruments. Those therefore that are in these daies tormented in this kind, must doe three things.

First, they must enter into serious examination of themselues, and consider the cause for which it pleaseth God to suffer Satan to exercise thē with that kind of crosse. And here vpon diligent inquirie, they shall find that their owne sinnes are the true and proper causes of these euills. When Saul was disobedient to the commaundement of God, the Lord sent vpon him an euill spirit to vexe him, 1. Sam. 15. Hymeneus & Alexander for their pestilent errors were both cast out of the Church, and giuen vp also to Satan, that they might learne not to blaspheme, 2. Tim. 1. 20. in the same manner was the incestuous person dealt withall, 1. Cor. 5. 5.

Secondly, after this Examination, the ſame parties muſt ſhewe forth their faith, whereby they depend on the free fauour and mercie of God for their deliuerance. How may this be done? by hearty prayer vnto God, ioyned with faſting, that the ſame may be more earneſt. In which praier the maine deſire of the heart muſt be abſolutely for the pardon of their ſins, and then for deliuerance from the hurts and torments of diabolical perſons: yet not abſolutely as for the other, but with this condition, ſo far forth as it ſtands with Gods glorie, and their owne good. For theſe are the bounds and limits of all temporall good things; of them the Lord maks no abſolute promiſe, but with theſe conditions and qualifications.

Thirdly, the parties bewitched muſt patiently beare the preſent annoyance, comforting themſelues with this, that it is the Lords owne hand, by whoſe ſpeciall prouidence it comes to paſſe, and who turneth al things to the good of his choſen. Againe, they are to remember, that he beeing a moſt wiſe God, and louing Father in Chriſt, wil not ſuffer them to be tried aboue that they are able to beare, but in his good time will grant a ioyfull iſſue. Now when the bewitched ſhal thus ſubmit themſelues vnto God, in the croſſe be it that he (vpon ſome cauſes) defer their deliuerance, yet they ſhall not finally be deceiued of their hope. For either in this life, at the appointed time, or in the end of this life, by death they ſhall be eternally deliuered, and put in preſent poſſeſſion of euerlaſting eaſe and happineſſe. Thus much of the true Remedies againſt Witchcraft.

In the next place we are a little to examine the falſe and ſuperſtitious Remedies, preſcribed and vſed by them of the Popiſh Church.

The moſt learned Papiſts of this age doe teach and auouch, that there is in Gods church an ordinary gift and power, wherby ſome men may caſt out deuils, and helpe annoyances that come by Witches. The Proteſtant is of a contrarie iudgement, and holdeth according to truth, that there is now no ſuch ordinary gift left to the Church of God, ſince the daies of the Apoſtles.

Reaſons of this opinion may be theſe.

Firſt, caſting out of deuills, and curing ſuch annoyances, are extraordinary and miraculous works. For Chriſt accounteth handling of ſerpents without hurt, ſpeaking with new tõgues, curing of diſeaſes by impoſition of hands, (all which are things of leſſe moment) to be miracles, Mark. 16. 18. 19. but all theſe leſſer works, yea the ordinarie power of working them, is ceaſed: for it was onely giuen to the Apoſtles in the Primitiue Church, as a meanes to confirme the doctrine of the Goſpel to vnbeleeuers that neuer heard of Chriſt before. So Paul ſaith, *Strange tongues* (that is, the gift of ſpeaking ſtrange languages, without ordinary teaching) *are for a ſigne, not to them that beleeue, but to them that beleeue not*, 1. Cor. 14. 22.

A And for the ſame end were all extraordinary gifts then giuen. Seeing therefore the doctrine of the Goſpell hath been already eſtabliſhed, and the truth thereof ſufficiently confirmed by miracles in the Primitiue Church, the ſame gift muſt needs ceaſe vnto vs. For if it ſhould ſtil continue, it would call into queſtion the effect of the Apoſtolicall preaching, and implie thus much, that the Goſpel was not well eſtabliſhed, nor ſufficiently confirmed by their extraordinary Miniſtery, and miracles accompanying the ſame. Againe, if the gift of working miracles ſhould remaine, then the promiſe of God for his ſpeciall & extraordinary aſſiſtance therein ſhould yet continue; for the gift and promiſe goe together; ſo long as the promiſe is B in force, ſo long is the gift alſo; but the promiſe made by Chriſt, *In my name ſhall they caſt out deuills, and ſpeake with newe tongues*, Mark. 16. was in force onely in the perſons and Miniſtery of the Apoſtles, and thoſe that had extraordinarie and immediate calling from God; and it ceaſed when they and their calling ceaſed. Therefore if Miniſters now ſhould lay their hands on the ſicke, they ſhould not recouer them: if they ſhould annoint them with oyle, it ſhould do them no good, becauſe they haue no promiſe.

Howbeit the Papiſts ſtand ſtiffely in defending the continuance of theſe gifts.

Firſt, they ſay, the Church of the Newe Teſtament is nothing inferiour to that of the Old. C The Iewiſh Church before the comming of Chriſt, was the Church of the Old Teſtament, and had the power and gift of caſting out Deuills. So ſaith our Sauiour himſelfe, Matth. 12. 27. *If I through Beelzebub caſt out deuills, then by whome doe your children caſt them out?* In which words hee aſcribeth this gift vnto the Iewes, therefore it ſhould ſeeme, that the ſame remaineth ſtill in the Church.

Anſ. That place of Scripture is diuerſly expounded. Some by *children* there mentioned, vnderſtand the Apoſtles, who were Iewes borne, and had receiued from Chriſt this gift and power to caſt out deuils. Which if it be ſo, it maketh not for them, becauſe they had it extraordinarily. But I rather thinke, that by children, are meant the Exorciſing Iewes, before D Chriſts time, who did caſt out deuils amõg thẽ, pretending an abilitie to doe this worke in the name of God; whereas in truth, they were all flat Sorcerers, and did it by vertue of a league & compact made with the deuill. Which practiſe hath been of long continuance, and is at this day common and vſual among the Popiſh ſort. And that there were ſuch Exorciſts among the Iewes, it is euident. For ſuch were thoſe Vagabonds which came to Epheſus, and tooke vpon them to caſt out deuills by the name of *Ieſus*, and *Paul*, Act. 19. 13. but the man in whome the euill ſpirit was, (ſo ſoone as he had adjured the ſpirit) ranne vpon them, and mightily preuailed againſt them, verſ. 16. Now if they had

done

done this great worke by the power of God (as they pretended) the holy Ghost would not haue called them Exorcists and Vagabonds, neither could the euil spirit possibly haue ouercome them as he did. Againe, in the Historie of the Iewes are recorded many practises of such as exercise this power among them. *Raphael* the Angell telleth *Tobias*, that a perfume made of the heart and liuer of a fish, will helpe a man vexed with an euill spirit, Tob.6.7. which counsell is flat Magick, for there is no such vertue in the liuer of a fish. And in other histories we reade, that one *Eleazar* a Iew, by the smell of a certain roote put to the nose of a man possessed with a deuill, caused the deuil to come out of his nosthrills, and forsake him; which thing was done in publike place before *Vespasian* and others. This also was effected by meere coniuration. For what vertue can there be in any roote or hearb in the world, auaileable to command and enforce Satan to depart from a man possessed? And yet such feats were plaied by sundry Magicians among the Iewes. Wherupon I conclude, that the meaning of our Sauiour in the place alledged, is in effect thus much: *If I by the power of Beelzebub, &c.* that is, you haue among you sundry Magicians and Exorcists, who pretend and Exercise the gift of casting out deuills, and you thinke they doe it by the power of God, why then do you not carie the same opinion of me also?

Ioseph. Antiquit Iudaic. l 8. c. 2.

The second reason, is grounded on the promise of Christ, Mark. 16.17. *These tokens shall follow them that beleeue, In my name they shall cast out deuills, &c.* whence they gather, that there shall be alwaies some in the Church, who shall haue power to cast forth deuils, if they beleeue.

Ans. That promise was made by Christ vnto his Church, to be fulfilled immediately after his ascension. It did not extend to all times, and persons, so long as the world endureth, but only to the times of the primitiue Church, and to such as then liued. For to them only the doctrin of the Gospell was to be confirmed by signes and miracles. And this lasted about 200. yeares next after Christ his ascension. During which time, not onely the Apostles and Ministers, but euen priuate men, and souldiers wrought many miracles.

The third reason is taken from experience, which (as they say) in al ages from the Apostles times to this day sheweth, that there haue bin alwaies some in the Church, which haue had this gift of casting out Deuills, and curing the hurts of Witchcraft.

Ans. This gift continued not much aboue the space of 200. years after Christ. From which time many heresies beganne to spread themselues; and then shortly after Popery that mysterie of iniquitie beginning to spring vp, and to dilate it selfe in the Churches of Europe, the true gift of working Miracles then ceased; and in stead thereof came in delusions, and lying wonders, by the effectuall working of Satan, as it was foretold by the Apostle, 2. Thess. 2.9. Of which sort were and are all those miracles of the Romish Church, whereby simple people hath beene notoriously deluded. These indeed haue there continued from that time to this day. But this gift of the holy Ghost, whereof Question is made, ceased long before.

To proceed yet further, we are here to consider the particular Remedies which they of the Popish Church haue prescribed against the hurts that haue come by Witchcraft. And they are principally fiue.

I. *The name Iesus.*
II. *The vse of the Reliques of Saints.*
III. *The signe of the Crosse.*
IV. *Hallowed creatures.*
V. *Exorcismes.*

I. First, for the name *Iesus*: Thus much we grant, that any Christian may lawfully call vpon the name of *Iesus* in prayer, for the helpe and deliuerance of those that are possessed and bewitched, but yet with the caueat and condition before specied, If it be the will of God, and if their recouerie may make for his glory, the benefit of the Church, and the good of the parties diseased.

But the Papist by the vse of this name, intendeth a further matter, to wit, that the very name vttered in so many letters and sillables, is powerfull to cast out Deuills, and to helpe those that are bewitched. For when it is vttered, then (say they) the authoritie of Christ is present, that the worke may be done. A flat vntruth, and a practise full of daunger. For let this be well considered, whatsoeuer any man doth in this case; he must doe it by vertue of his calling, & haue also his warrant for the doing thereof out of the word; which if he want, and yet will vndertake such a worke, he may iustly feare the like euent that befell the vagabond Iewes that were Exorcists, Act. 19.13. Now the Church of Christ hath no warrant in the word, to vse this name of Christ for any such purpose; neither hath any ordinarie Christian a speciall calling from God so to doe. Therefore he may not doe it.

And whereas they would beare men in hand, that the said name, of all the names of Christ, and aboue all other things, is of most speciall vertue, though it be vsed euen by a man that wanteth faith, because the Apostle saith, *At the name of Iesus euery knee shall bowe, both of things in heauen, in earth, and vnder the earth*, Phil. 2. 10. and by things vnder the earth are meant the deuills: we must know that their allegation is weake, and that they greatly abuse the place. For there the name *Iesus*, is not onely a title of Christ, but withall signifieth the power, maiestie, and authoritie of Christ, sitting at the right hand of the father, to which all creatures in heauen, earth, & hell are made subiect; and by that power indeed (if they had it at commaund) they might be able to cure the hurts of Witchcraft.

II. The

II. The second speciall Remedie is the Vse of Saints Reliques; as their books, bones, apparell, staues, or such like, which beeing but touched of the parties vexed, are excellent meanes to recouer them.

Ans. The vse of these things, to the purposes aforesaid, is a meere superstitious practise. For first, they haue not the true Reliques of the Saints, as would plainely appeare, if a true Inuentorie were taken of al such as they say are to be found in their Monasteries and Churches. Secondly, though they had them, yet haue they no warrant or calling to vse them to this ende: for in all the word of God, there is neither commandemēt to warrant the vse, nor promise to assure any man of a blessing vpon the vse of them. Albeit they would seeme to haue some warrant, & therefore they alleadge that which is written, 2. King 13. 21. of a dead man, who beeing for hast throwne into the sepulchre of Elisha, so soone as he touched the bones of Elisha, reuiued, and stood vpon his feete. To this also they adde the examples of cures done by *Peters* shadowe, Act. 5. 15. and sundry diseases healed by *Pauls* handkerchifes, Act. 19. 12.

Ans. These things indeede are true, but they serue nothing to their purpose. For first, the quickning of the dead souldier, came not from any vertue in the corps of Elisha; but it was a miracle, which it pleased God then to worke, by meanes of the corps, that the Iewes at that time might be confirmed in the truth of that doctrine, which Elisha had taught them from God, and which before his death they had neglected, as I haue before shewed. And it was a thing only then done, and neuer since. It cannot therefore be a ground for the ordinary vse of Reliques. Againe, touching the other examples: I answer, that both Peter and Paul had the gift of working Miracles, and hauing the gift, they might vse such meanes for the present to cure diseases. But the Papists are not able to shewe, that God hath giuen them the like gift, whereby they might be warranted for the vse of the like meanes: neither can they assuredly hope for successe, although they should vndertake to vse them.

III. The third Remedie, is the signe of the Crosse, made vpon the body of the party tormented. Behold to what a height of impietie they are grown, ascribing that to the creature, which is proper to the Creator. For the power of working miracles, is proper onely to the Godhead. The Prophets and Apostles in their times did not worke them of themselues, but were onely Gods passiue instruments, in this manner: When the Lord intended by them to worke any miracle, they receiued from him at the same time an extraordinary and speciall instinct, whereby they were mooued to attempt the worke. They therefore yeelded themselues to the present motion of Gods spirit, to be his instruments onely in the dispensation of the worke: but the sole author and producer of the miracle, was God himselfe. And in this case the very manhood of our Sauiour Christ, considered apart from his Godhead, had no power of it selfe, but was onely the instrument of his Godhead, whensoeuer it pleased him in that kind to manifest the same. Wherefore to ascribe this vertue to the Crosse, beeing a creature, or the worke of a creature, is to communicate the incommunicable power of the Creator to it, which is plaine blasphemie.

IV. The fourth Remedie, is the vsing of hallowed things; as hallowed graines, salt, water, bread, images; specially the image of *Agnus dei*.

Ans. Hallowed creatures are in truth vnhallowed superstitions. For euery creature is sanctified by the word and praier, 1. Tim. 4. 4. by the word, when God in his word commands vs to vse it for some end; and by prayer, when we giue him thankes for giuing the creature, and withall desire his blessing in the vse thereof. Now let any Papist shew me one letter or sillable in all the Booke of God, commanding the vse of a creature for any such ende.

They affirme indeede, that *Elisha* wrought miracles by hallowed salt, for by it he cured the bitter waters, 2. King. 2. 21. But the Prophet vsed not hallowed, but common salt, & that not ordinarily, but onely then, as a meanes whereby to worke a miracle. It was therefore powerfull in his hands, because for the doing thereof, he had power and warrant from God extraordinarily: and it cannot be so in any other, which hath not the same gift.

V. The fift and last Remedie, is Exorcisme, which is an adiuring and commanding the Deuill in the name of God, to depart frō the party possessed, and cease to molest him any more. This meanes was vsed by our Sauiour Christ himselfe, and after him by his Apostles, and other beleeuers in the time of the Primitiue Church, when the gift of working Miracles was in force: but in these daies (as I said before) that gift is ceased, and also the promise of power annexed to the vse of adiuration: and therefore the meanes thereof must needs cease. And for an ordinary man now to command the Deuill in such sort, is meere presumption, and a practise of Sorcerie.

Sect. IV.

IV. Quest. *Whether the Witches of our age are to be punished with death, and that by vertue of this law of Moses?*

I doubt not, but in this last age of the world, among vs also, this sin of Witchcraft ought as sharply to be punished as in the former times; and all Witches being throughly conuicted by the Magistrate, ought according to the Law of *Moses* to be put to death. For proofe hereof, consider these reasons.

First, this Law of Moses flatly enioyneth all men, in all ages, without limitation of circumstances, not to suffer the Witch to liue; and hereupon I gather, that it must stand the same

both

both now and for euer to the worlds end.

Patrons of Witches except againſt this, holding that it was a Iudiciall Lawe which continued but for a time, and concerned onely the Nation of the Iewes, and is now ceaſed. But I take the contrary to be the truth, and that vpon theſe grounds.

I. Thoſe Iudiciall Lawes, whoſe penalty is death, becauſe they haue in them a perpetuall equitie, and doe ſerue to maintaine ſome moral precept, are perpetuall. The Iewes indeed had ſome Lawes of this kind, whoſe puniſhments were temporall, and they laſted onely for a certaine time; but the penaltie of Witchcraft, beeing Death by Gods appointment, and the inflicting of that puniſhment ſeruing to maintain the equitie of the three firſt morall precepts of the firſt Table, which cannot be kept vnles this Lawe be put in execution; it muſt neceſſarily follow, that it is in that regard morall, & binds vs, and ſhal in like ſort bind all men in all ages, as well as the Iewes themſelues, to whom it was at that time perſonally directed.

II. Euery Iudiciall Law, that hath in it the equitie of the Law of nature, is perpetuall; but this Law of puniſhing the Witch by death, is ſuch. For it is a principle of the Law of nature, holden for a grounded truth in all Countries and Kingdoms, among all people in euery age; that the traytor who is an enemie to the State, and rebelleth againſt his lawfull Prince, ſhould be put to death; now the moſt notorious traytor and rebell that can be, is the Witch. For ſhe renounceth God himſelfe, the King of Kings, ſhee leaues the ſocietie of his Church and people, ſhe bindeth her ſelfe in league with the deuill: and therefore if any offender among men, ought to ſuffer death for his fact, much more ought ſhee, and that of due deſert.

The ſecond reaſon for the proofe of the point in hand is this: According to *Moſes* law, euery Idolater was to be ſtoned to death: Deut. 17. ver. 3,4,5. *If there be found any among you, that hath gone and ſerued other gods, as the Sunne, the Moone, or any of the hoaſt of heauen: if the thing vpon enquirie be found to bee true and certaine, thou ſhalt bring them foorth vnto thy gates, whether it be man or woman, and ſhalt ſtone them with ſtones till they die.* Now this is the very caſe of a Witch, ſhe renounceth the true God, and maketh choice to ſerue the deuill, ſhe is therefore a groſſe Idolater, and her puniſhment muſt be ſutable. It is alleadged by the fauourers of the contrarie part, that *Peter* denied Chriſt, and yet was not put to death: I anſwer, there is great difference betweene *Peters* denyall of Chriſt, and Witches denying of God. *Peters* deniall was vpon infirmitie and in haſt: the Witch denieth God vpon knowledge and deliberation, wittingly and willingly. Againe, *Peter* did not vpon his deniall betake himſelfe to the Deuil, but turned vnto Chriſt again, which he teſtified by his heartie and ſpeedie repentance: but witches deny God, & betake themſelues to the deuill, of their owne accord, as is manifeſt euen by their own confeſſions, at their arraignements.

The third reaſon. Euerie ſeducer in the Church, whoſe practiſe was to draw men from the true God to the worſhip of Idols, though it were a mans owne ſonne or daughter, wife or friend, by the peremptorie decree and commandement of God, was at no hand to be ſpared or pitied, but the hand of the witneſſe firſt, and then the hands of all the people muſt bee vpon him, to kill him, Deut. 13.6.9. If this be ſo, no Witches conuicted ought to eſcape the ſword of the Magiſtrate; for they are the moſt notorious ſeducers of all others. When they be once intangled with the Deuils league, they labour to inure their deareſt friends and poſterity, in their curſed and abhominable practiſes: that they may bee the more eaſily drawne into the ſame confederacie, wherewith they themſelues are vnited vnto Sathan. I might here alleadge, that they deſerue death becauſe many of them be murtherers, but I ſtand not vpon that inſtance, becauſe I hold in the general that Witches are not to be ſuffered to liue, though they doe no hurt either to man or other creatures, and that by vertue of Moſes lawe, onely for their leagues ſake, whereby they become rebels to God, Idolaters and ſeducers, as now hath been ſhewed. Yet notwithſtanding all that hath been ſaid, many things are brought in defence of them, by ſuch as be their friends and welwillers.

Firſt, it is ſaid, that the hurt that is done, comes not from the Witch, but from the deuill; he deſerues the blame becauſe it is his worke, and ſhe is not to die for his ſinne. *Anſw.* Let it be granted, that the Witch is not the author of the euill that is done, yet ſhe is a confederate and partner with the deuill in the fact, and ſo the lawe takes hold on her. See it in a familiar compariſon. A company of men conſpire together in a robbery, by common conſent ſome ſtand in open place to eſpie out the bootie, and to giue the watch-word, others are ſet about the paſſage, priuily to ruſh vpon the man, & to ſpoyle him of his goods. In this caſe what ſaith the law? The Parties that gaue the watch-word, though they did nothing to the man, yet beeing acceſſories and abettors to the robbery by conſent, they are theeues, and liable to condemnation and execution, as well as the principalls. Euen ſo ſtands the caſe with the Witch. In the working of wonders, and in all miſcheiuous practiſes, he or ſhee is partaker with the deuill by conſent of couenant: the Witch onely vſeth the watchword in ſome charme or otherwiſe, and doth no more; the deuill vpon notice giuen by the Charme, takes his opportunitie, and works the miſcheife. He is the principall agent, but the other yeeldeth help, and is rightly liable to puniſhment. The reaſon is, becauſe if the deuill were not ſtirred vp, and prouoked by the Witch, he would neuer do ſo much hurt

as he doth. He had neuer appeared in Samuels likenes had he not been sollicited by the Witch of Endor. He would not haue caused counterfeit serpents and frogges to appeare in Egypt, but for Iannes and Iambres, and other Inchanters. And in this age there would not in likelihood be so much hurt and hindrance procured vnto men, and other creatures by his meanes, but for the instigation of ill disposed persons, that haue fellowship and societie with him.

Againe, they obiect, that Witches conuicted either repent, or repent not: If they repent, then God pardoneth their sinne, & why should not the Magistrate as wel saue their bodies, and let them liue, as God doth their soules. If they do not repent, then it is a dangerous thing for the Magistrate to put them to death: for by this meanes he kils the bodie, and casts the soule to hell.

Answ. All Witches iudicially and lawfully conuicted, ought to haue space of repentance graunted vnto them, wherein they may be instructed and exhorted, and then afterward executed. For it is possible for them to be saued by Gods mercie, though they haue denied him. Secondly, the Magistrate must execute iustice vpon malefactors lawfully conuicted, whether they repent or not. For God approoueth the iust execution of iudgment vpon men without respect to their repentance: neither must their impenitencie hinder the execution of Iustice. When the people of Israel had committed Idolatrie in worshipping the golden calfe, *Moses* did not expect their repentance, and in the meane while forbeare the punishment, but he and the Leuites presently tooke their swords, and slew them, and the Lord approoued their course of proceeding, Exod. 32.28. When Zimri an Israelite had committed fornication with Cozbi a Midianitish woman, *Phineas* in zeale of Gods glorie, executed iudgement vpon thē both, without any respect vnto their repentāce, Numb. 25.8. and is therefore commended, Psa. 106. 30. Warres are a worthy ordinance of God, and yet no Prince could euer attempt the same lawfully, if euery souldier in the field should stay the killing of his enemie, vpon expectation of his repentance. And whereas they say, that by executing an impenitent Witch, the Magistrate casteth away the soule; we must know, that the end of execution by the Magistrate is not the damnation of the malefactors soule, but that sin may be punished that others may beware of the like crimes and offences, & that the wicked might be taken away from among Gods people.

But some Witches there be that cannot bee conuicted of killing any: what shall become of them? *Ans.* As the killing Witch must die by another law, though he were no Witch; so the healing and harmelesse Witch must die by this Law, though he kill not, onely for couenant made with Sathan. For this must alwaies be remembred as a conclusion, that by Witches we vnderstand not those onely which kill and torment; but all Diuiners, Charmers, Iuglers, all Wizzards commonly called wise men and wise women; yea, whosoeuer doe any thing (knowing what they do) which cannot be effected by nature or art; and in the same number we reckon all good Witches, which do no hurt but good, which do not spoile and destroy, but saue and deliuer. All these come vnder this sentence of *Moses*, because they deny God, and are confederates with Sathan. By the lawes of England the theife is executed for stealing, and we thinke it iust and profitable; but it were a thousand times better for the land, if all *witches*, but especially the blessing *Witch* might suffer death. For the theife by his stealing, and the hurtfull Inchanter by charming, bring hinderance and hurt to the bodies and goods of men; but these are the right hand of the Deuill, by which he taketh and destroyeth the soules of men. Men doe most commonly hate and spitte at the damnifying Sorcerer, as vnworthy to liue among them; whereas the other is so deare vnto them, that they hold themselues and their country blessed, that haue him among them; they flie vnto him in necessitie, they depend vpon him as their God, and by this meanes thousands are carried away to their finall confusion. Death therefore is the iust and deserued portion of the good Witch.

FINIS.